CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, FEBRUARY 15, 1845. VOL. XXIV.—NO. 7.

For the Register.

BIBLE THEOSOPHY. NO. XV.

CONNEXION BETWEEN THE OLD TESTAMENT AND THE NEW.

We have contemplated the *difference;* it remains that we also take some notice of the *affinity.* What *kindred* subsists between them! That there exists a line of *causation*, running continuously from the beginning to the end of the phenomena of this world, is a philosophical truth. It has been often stated that there have been three economies of revealed religion, distinguished as *the Patriarchal, the Mosaical and the Christian* dispensation. Each one, doubtless, was preparatory to the other. The successor, the child of its predecessor; Judaism, the offspring of Patriarchism; and Christianity, the daughter of Judaism.

But *when*, and *how*, the origin? Where did revealed religion commence? Necessity, if nothing else, impels us to believe that the first man—the primitive generation—was the subject of supernatural endowment; that he possessed some extraordinary intuition; that he *instinctively* knew many things which we learn by experience and instruction. For otherwise he must inevitably have perished. There was no one to take care of him; none to nurse and cherish him; none to *teach*, guide and protect him. But, as to *what* extent, this extraordinary endowment was afforded, we can only say, that it must have been answerable to man's want; it suffices for his indispensable need. It, doubtless, included the illumination of man's religious nature. He immediately believed in the being of God; the Creator of himself and of the world. He, as also we all, never remembered or knew the time when he first became possessed of the idea of God. *We*, doubtless, receive the idea from others, who tell us that there *is a God*, and we are *so made* that we immediately and implicitly believe. No man, probably, was ever *reasoned* into the belief of God. The first man, we may assume, had an *intuitive* religious faith. And *we*, also, intuitively believe, as soon as told, what *he* believed without being taught of men. Thus originated the religious sentiment in man.

But how was this sentiment excited and directed? Man, in the infantile condition of the race, entertaining the idea of *causation*, would be constantly witnessing the phenomena for which he could not account. To him the world was full of wonders. All these he would naturally refer to the immediate agency of God. The rising of the sun, the creation of the clouds, the falling of the rain, the flight of the lightning and the roll of thunder, to him must have been unaccountable events; he would, therefore, ascribe them to that great invisible Agent who made all things. He saw the divine agency in constant exercise. *He thought of Him intensely; He communed with Him*; and being deeply excited, he thought, sometimes, that he saw Him; heard His voice; received His instructions. And there was a germ of truth in this impression; for there was God speaking *subjectively* in him, whatever imaginative there might be in the *objective*. As it was God, that made the seed grow into a plant; and the plant, to bear seed after its kind; some thirty, some sixty and some an hundred fold, the consideration awakened the feeling of gratitude. And this feeling excited the wish to make some *return of acknowledgment*. But *how* could this be done? God lives on the upper side of the firmament. We cannot go up thither. There is nothing which can ascend from earth to heaven but *smoke*. This tends upward; every other thing tends downward. If, therefore, we would *send up* to God an offering of thanksgiving, we must make use of *smoke* as the vehicle. He will, then, take the best sheaf of our harvest; and the best cluster of our vintage; and the best lamb from our flock, together with the best fuel from the mountains, and in a social and solemn manner, burn them into smoke, which will go up far as to heaven, and being the expression of our grateful hearts, will be a sweet savor to God. Thus the origin of sacrifice. And what places would be deemed best fitted for this service? The summits of hills and mountains were nearer to heaven than other parts of the earth. These, therefore, would be selected as the most eligible spots on which to build the altars and plant the groves for religious uses. Hence the long enduring custom of 'sacrificing and burning incense on high places.' But did they also offer *prayers* and unite them with sacrifices? Prayer does not seem to have been soon used as a devotional exercise. It was not offered *statedly* and *habitually*, but *occasionally* and *unfrequently*. And when offered, prayers were *short petitions*, made in course of conversation, and for some special favor. Thus Abraham prayed for Ishmael and for the city of Sodom. And thus Jacob prayed at Bethel and Peniel. It is a remarkable fact that the Scriptures do not contain the notice of a single prayer from the beginning of the world until the time of Abraham. Nor does the law of Moses enjoin it. The sacrifices, however, being *a mode* of divine worship, were, of course, a form and description of prayer.

Such, in brief, was the religion of the patriarchal times. It was of *the impulsive* kind. It was the action and expression of men's religious instincts; of their natural sentiments. It was *voluntary*, and in a manner, *individual*. 'Every man did what was right in his own eyes.' Every man was *a priest*, who chose to be one, and could provide for himself an altar, an oblation, or a victim. As the human race increased, as different families, spreading themselves abroad, grew into nations, and being isolated, and speaking different dialects, had different words to signify 'the power above and invisible', it came to pass that there were different Gods; the universally acknowledged Divinity was called by different names. Some of them *singular* and some *plural*. The name which prevailed in any one country, would become the God, the divine Guardian of that country Hence it also came to pass that there were as many national Gods as there were different nations. Yet there was still conceived to be but *one Divine Nature*. It was sometimes contemplated as a Divine Family, having a Head or Father. It was the same Jupiter, who in one place was named, Ammon; in another, Serapis; in another, Olympus; in another, Stator, etc. etc. As mankind passed from the patriarchal, to the national state, a change would necessarily take place in their customs and liberties. Individuality would be lost in the community. Law would take the place of freedom. Every man could not now do what was right in his own eyes. There must be uniformity throughout the body politic. The altar must be a national altar: there must be a national priesthood. And it must be a hierarchy; also, appointed by the national government; by the king or the senate. Religion and morality now become matters of *prescription;* determined and regulated by law. The transition-state of the Hebrews from the *patriarchal* to the *national*, took place in the time, and under the agency, of of Moses. 'The law came by Moses.' The people were ripe for this change. They could not be a nation without a legal code and establishment. They must now live *by rule*. Individual freedom must give place to national law. In morals and in piety they must be what this law ordains. They must *believe*, and *worship*, and *live*, according to its decrees. But these decrees received their shape and color from the belief and customs of the previous Patriarchal state. The elements of the law had long been recognized. And thus did Judaism grow out of Patriarchism; essentially the same God, the same morals, the same family institutions. But in process of time, *the law wore out*. The spirit which started it was lost. The organization became a mere letter; a mechanical engine. The outward form had usurped the place and prerogative of the inward sentiment. What had been designed to be *the expression* of religion, was now regarded as *religion itself*. Once men sacrificed because they were religious; now they sacrificed to make themselves religious. And as religion was greater than morality, an abundance of the former would compensate and atone for all the faults and deficiencies of the latter. Hence the need of a new dispensation. It came by Jesus Christ. He exposed the heartless formality of the Jews; declared them to be hypocrites. They worshipped *by rule*. When they did alms and fasted all was done in an ostentatious form. The service of God had become machinery and hypocrisy. Thus the Mosaical covenant had become old, and the time arrived, that it should vanish away.

Yet the Gospel *did come* of the law. The same elements constituted the essence of both. The law commanded supreme love to God and free, impartial love to man. It said; 'Thou shalt love thy neighbor as thyself.' The prophets, who ministered under the law, gradually rose above the letter of it. They looked at its spirit. They declared the worthlessness of mere sacrifices, fasting, prayers and penances. 'Bring no more vain oblations; incense is an abomination; when ye make many prayers I will not hear. Ye fast for strife and debate and to smite with the fist of wickedness.' The reformation attempted by prophets issued in the revolution effected by Jesus Christ. He shook the old heavens and earth and caused them to pass away. 'And he that sat upon the throne said; behold I make all things new.'

The connection of the different dispensations of religion exists in the moral element of man's nature. This is the unifying principle. It permeates the whole line of successive religious manifestations. In the early generations it was *impulsive*. Man worshipped God from the impulse of his own heart. This worship was spontaneous and individual. In process of time *laws* and *rules* of worship came into use. And thus *the impulsive* made preparation *for the legal*. There could not have been the latter without the former. To the economy of law succeeded that of principle. The legal was an improvement upon the impulsive. And the economy of *principle* is an advance upon that of *law*. The patriarchal religion was impulsive; the religion of the Jews was legal. Christianity is the religion of principle. The religion of the patriarchs was *free*, yet blind. The religion of the Jews was compulsive. They were *bound;* yet bound to the truth. Christianity restores man to freedom. But it is not a *blind* freedom. Principle differs from impulse. The latter exists wholly in the sensibilities of the heart. The former is the combined action of the reason and the moral feeling. Law is the product of the understanding. When men passed from the impulsive religious state to the legal, it was a transition out of blindness into light. When men act by rule they know what they do. And principle is a description of law. It is law infinitesimally reduced and subdivided. It is the gross rule cut up into its elementary particles. Give a man gross *law* for his guide and he must follow it through fire, water and death. Give a man *principles* for his guide, and he deliberately chooses his path at every step, avoiding the bad places and setting his foot only on the firm and the safe.

As there could not have been such a religion as Judaism without the preparatory religion of the patriarchs; equally impossible was it that there could have been Christianity without the law and doctrine of Moses and the prophets. Every religious dispensation has stood on the *same foundation;* on the same elementary truths; on the belief of a Divinity and a recognition of a right and a wrong in human conduct. There have been different *developments*, but the same *substance*. Divers *manifestations*, but the same radical *truths*. *The elements* of religion and morality have always been understood. No new virtues, properly speaking, come to light as the world grows older. They, all of them, have been in times of yore. The improvement made is in the more correct segregation of virtue from vice; of the true from the false; of the right from the wrong. These opposite things are, perhaps, never mistook in their elements; yet extensively so in their combinations. Hence the fact, that we have bad morals and bad religion. A good law may contract disease. A bright virtue may become enveloped in a cloud of smoke. In regard to elements, what is good is always good. Elements are unchangeable. The things of life, however, are not elements, but combinations of them. These are transitory and variable. The good may deteriorate: the evil may be rectified. Changes become indispensable. Yet, at the bottom, both the good and the evil are immutable. That which made Judaism good was the same as that which rendered Christianity better. 'Salt is good, but if it have lost its saltness, it has become worthless.' The virtue is not in *the salt* but in the *saltness*. And this is unchanging and indestructible. S. F.

For the Register.

CAPITAL PUNISHMENT. NO. V.

James I. 15: 'Sin, when it is finished, bringeth forth death.'

The question of capital punishment is of too great importance to this community to be decided from the impulse of a moment, or even by the strong sympathies of the heart. In support of the affirmative of the question, I rest the argument on the great principle of the Gospel.—On the ground of God's universal love I rest it. The greatest physical and moral safety of the greatest number, it will be admitted, is the object of that love. Benevolence the purest, it seems to me, requires the sacrifice of the guilty whom the world can best spare, rather than the innocent and the good, without whom the world would be but an Aceldama.

It is unquestionably true, that great wrong is often committed in the administration of penal laws, through the ignorance and corruption of witnesses, and the imperfection of human tribunals. But this, as an argument against human government, is too feeble to meet refutation.—The argument carried out would require the rejection of all food, and the repudiation of life itself.

The question, to which in preceding numbers I have invited attention, is certainly a question requiring the greatest consideration. I am fully convinced, that in the present state of society and of the common mind, there are not a few who would be restrained from capital offences more effectually by the fear of death, than by any and all other motives that can be brought to act upon them. The *prevention* of such offences I hold to be the greatest good that Christianity, that enlightened philanthropy, can hope to accomplish. The laws of nature and of Christianity set death before us, a great change to awaken reason, conscience, and all the power of thought to look to the future.

'Whence all human guilt? From death forgot!
Guilt points that tyrant's spear.'

To repentance, the thought of eternity near, above all other influences, awakes the soul from its slumber. When God declares that 'the wages of sin is death,' and this too in his message of love to mankind, why should not the laws of the land declare it? If there are those who regard not the warning of the gospel, why should not the law of the land sound the alarm to the transgressor rushing to this destiny in defiance of the persuasions of Infinite compassion?

In the correctness of the general reasoning I have pursued, I am confirmed by the opinions the learned and excellent Dr. Paley has published in his treatise on crimes and punishments. He says, "the end of punishment is two fold, *amendment* and *example*. In the first of these, the *reformation* of criminals, little has ever been effected, and little, I fear, is practicable. From every species of punishment that has hitherto been devised, from imprisonment and exile, from pain and infamy, malefactors return more hardened in their crimes, and more instructed. If there be any thing that shakes the soul of a confirmed villain, it is the expectation of approaching death. The horrors of this situation may cause such a wrench in the mental organs, as to give them a holding turn: and I think it possible, that many of those who are executed, would if they were delivered at the point of death, retain such a remembrance of their sensation, as might preserve them, unless urged by extreme want, from relapsing into their former crimes. But this is an experiment that, from its nature, cannot be repeated often.'

This author speaks of the reforming punishments, such as solitary imprisonment and confinement of criminals in separate apartments, as not having been tried in his time. They are now in the process of experiment, I believe, with results but very imperfectly ascertained. It must be a question of some difficulty, whether men secluded from the living world will learn to live virtuously in it. But though it were proved that there are few instances of convicts becoming good members of society, the Penitentiary is an institution of great value to the community, for the preservation of the public peace and safety. To the improvement of the Penitentiary system, many philanthropists of our country are devoted with a most laudable zeal. But will the dread of the Penitentuary be as effectual as the fear of death, to restrain the murderer?—His is a crime that as far as possible must be prevented. The *neglect* of the most effectual means to prevent it is cruelty to the community. Whether *public* executions of the penalty of death might not be discontinued, is a question deserving the attention of legislators and civilians. It may be true that the public sensibility is impaired by exhibitions of death that seem cruel. The sensibilities of the heart are often opposed to the soundest decisions of the moral judgment. They cannot be trusted as wise counsellors, when they stand opposed to truth and the laws of God.

The propositions I have endeavored to establish in the preceding essays, are,

First, That there are crimes against society that justly deserve the penalty of death, and which its safety requires.

Second, That according to the benign principles and spirit of Christianity, the penalty of death ought not in all cases to be abolished.

The abolition, if it were possible, of death as a penalty for violating the natural laws of man, it would be easy to prove, by a moral demonstration, would be cruelty to the race, as it would rapidly tend to its extinction.

If it appears that the wisdom of God, in his government, clearly points to the penalty of death as a remedy against the moral and social disorders of the world, then to abolish that penalty would seem to be an attempt to be wiser than he, and to impeach his benevolence.

A CITIZEN.

REPORT OF THE CHAPLAIN OF MASSACHUSETTS STATE PRISON.

To His Excellency, George N. Briggs, Governor of the Commonwealth of Massachusetts, and the Honorable Council:

The undersigned, the Chaplain of the Massachusetts State Prison, respectfully presents to your Excellency and Honors, the following Report for the year ending Sept. 30th, 1844.

In preparing this Report, he feels it to be unnecessary to embrace many topics, which, though always interesting, have been so often considered in reports of previous years. He cannot however, forbear, in this place, to speak, as in former years, of the smiles and watchful care of a beneficent Providence, vouchsafed to this institution during the past year. Although the number on the sick list has been somewhat larger than in some former years, yet a very gratifying degree of health has been enjoyed, and the number of deaths has been but *two*, out of an average of about 270 convicts, a per centage of less than eight-tenths. It may further be stated, that during the year commencing with October, 1842, there were but *two* deaths; and both these during the first month of the year, so that from October, 1842, to the date of this report, December, 1844, there have been but *two* deaths, less than one-fourth of one per cent. annually, on the number of convicts in prison during that period,—a result most gratifying to all the friends of the institution. The year has also been characterized, generally, by cheerful submission to authority, laudable industry, and a gratifying attention to moral and religious instruction.

It must be obvious to every reflecting mind, possessing a competent knowledge of human nature, that to improve and reform that class of men who are subjected to the confinement and discipline of our penitentiaries, moral rather than physical power is to be relied on: and although the latter, to a certain extent, is sometimes indispensable, still this, alone, is altogether powerless in subduing the heart, and bringing it into subjection to the benevolent principles of the Gospel. The man may be broken down in mind, but his heart is not won. It is ordinarily hardened, and his condition becomes the more hopeless.

Hence the government of this Commonwealth has, wisely and benevolently, made provision for the employment of all requisite moral and religious means and influences, on which, principally, reliance is to be placed for the moral improvement and reformation of the inmates of this institution.

These means and influences, so far as they are intrusted to the undersigned, he has habitually attempted to use in accomplishing the end for which they were designed; and it can hardly be supposed, that a constant and affectionate attention to the wants and woes of these men, the manifestation of sympathy in their afflictions, —advice and counsel faithfully and affectionately administered and suited to their wants,—religious instruction, kindly communicated in private conversation,—the devotions of the daily morning and evening service in the chapel,—the preaching of the Gospel on the Sabbath, and the familiar and affectionate instructions of the Sabbath School, can fail of producing the most happy results, on very many minds and hearts.

The undersigned is very far from supposing that all the moral means and appliances for the improvement of the prisoners are placed in his hands; or that whatever of happy results is witnessed in connection with the discipline of the Prison, is to be reckoned to his account. Almost every thing depends on the character and course of him who stands at the head of the institution, and those associated with him in its management. If good is accomplished by the instruction and labors of the chaplain, it is to be ascribed, very much, under God, to the cheerful, hearty and habitual co-operation of those in authority. A contrary course, would, necessarily, in a great measure, defeat and nullify the efforts of the most faithful and devoted religious instructor.

The officers of such an institution should be men of correct morals,—men who can feel for the wants and woes and frailties of those subjected to their authority, and who will, cheerfully and habitually, use every practicable means to promote their best good. Tyranny on the part of those who rule, is always hateful. It is so in a prison, as well as elsewhere. Still, those vested with authority in such circumstances, while they are bound to be humane and merciful, must also be fearless and prompt in maintaining a salutary discipline, and securing order and obedience on the part of the prisoners. They are to be a terror to evil doers and a praise of them who do well. All that sympathy and kindness can do, should be done; but when these fail in accomplishing their object, authority must be promptly exercised in the infliction of merited punishment. Obedience and order must be secured at any hazard. Personal sympathy must, in no case, stand in the way of the general welfare.

And here the undersigned is happy to bear witness to the untiring efforts of the warden of this institution, to make its government a *paternal* one; and as far as practicable, to secure order, obedience and industry by persuasion and kindness, rather than by punishment and severity. In some cases, it is true, he has been constrained to resort to severe measures, but in most instances, mild punishments, tempered with wholesome counsel and admonition, have been found to secure the desired end.

The facts are stated to illustrate the moral power which may be exerted on the minds and hearts of prisoners by those to whose authority they are subjected, and how this power comes in to aid the efforts of the chaplain in the discharge of his appropriate duties.

There is a charm in Christian love and kindness which nothing else possesses. The proud and stubborn heart may be, and often is, effectually nerved against the exercise of *power* even in its utmost rigor,—when, perhaps, that same heart would readily relent and soften at the voice of kindness, coming warm from the heart of Christian love;—and be led, with the Prodigal of the Gospel, to exclaim, 'Father, I have sinned.' The power of the tempest could lash the waters of the lake of Gallilee into terrific commotion,—but the voice of Jesus, '*Peace be still*,' is heard, and all is calm.

The Sabbath School for the present season has been commenced, and is continued, with many tokens of the Divine favor. This school has never, before, been so full as at present, and it is characterized by a good degree of attention and interest on the part of those who attend it. It is supplied with a competent number of teachers from Charlestown, Boston and the vicinity, who come regularly every Sabbath, and at much sacrifice of time and labor, perform the benevolent office of instructing these unhappy men in religion and morals.

We feel that we owe them much for these labors of love; and the Commonwealth owes them much. But they toil not for an earthly reward. The reward will be consummated, when the Savior shall say to them, 'I was in prison and ye visited me.'

The number of convicts committed to this prison the past year is 105. Of this number, only 35 were native born citizens of Massachusetts, a fact highly honorable to the State in which we live. The remainder are either foreigners, or belong to that floating population who seek their fortune wherever inclination may lead them.

Of the causes which lead to the commission of crime, the undersigned has often spoken in previous reports; yet he trusts he shall be pardoned if he once more adverts to the subject.

It may be impracticable to ascertain, distinctly, all the causes which lead to the violation of our penal statutes; but it is of the utmost importance,—and especially to those who legislate for the public welfare,—to understand, most clearly, those causes which preeminently corrupt the public morals. And here it is very fortunate, that to a careful observer, there is little room for mistake. For whatever may be said of other causes, there is one which, preeminently and above all others, debases, impoverishes and destroys; and which leads to the perpetration of every species of enormity. This cause stands out in characters which none can mistake, on all our almshouses, penitentiaries and prisons. *It is the intoxicating cup.* Could the fountains of intemperance but be dried up, what a change would come over the face of civil society. At least three-fourths of the poverty and suffering, the degradation and crime, over which the philanthropist and Christian are now constrained to weep, would be banished from the Commonwealth.

The cause of temperance has done much; it is still doing much. Multitudes have been redeemed, and saved from hopeless degradation and ruin. But much is still to be accomplished; and who can question, that a most solemn obligation rests on the guardians of the public welfare and morals, to countenance and sustain, in all suitable ways, and by salutary legal enactments, a cause whose direct object and tendency are to lessen the evils of pauperism; to reduce the number of the degraded and guilty inmates of our prisons; to improve and elevate the character and condition of our citizens; and to spread abroad, through all our communities, the blessings of industry, of moral purity, and of all the virtues which adorn and perfect the human character.

It is very gratifying to be able to state, that for several years past, the minds of the prisoners have been deeply interested in the great subject of temperance. Great pains have been taken to keep it, in all its bearings, before their minds. They have been frequently addressed by the most able and eloquent lecturers engaged in the furtherance of this cause; and approved temperance publications are, monthly, and sometimes oftener, put into their hands—and it cannot be doubted, with the happiest effect.

Most of these men form the resolution, and, it is believed, sincerely, to abstain wholly from the use of intoxicating drinks after their discharge from the prison. They generally sign the pledge of total abstinence, at the time of their discharge. Some prove true to their pledge—perhaps many. But the heart sickens at the thought of the multiplied snares and temptations which beset them, as they go out into the world, at almost every step of their progress; for although the laws of the State prohibit the sale of intoxicating drinks, as a beverage, still the dram-shop and the dram-seller are still found to tempt and destroy all who can be enticed within their reach. Scarcely an individual returns to the prison, after he has been discharged, but he has been the victim of strong drink.

But enough, and perhaps too much, has been said on this sickening subject. It is always a painful one; but, considering the circumstances in which the undersigned, for many years past, has been placed, and witnessing, as he has, the appalling results of this dreadful evil, he feels that he could hardly say less.

In this connection, the undersigned cannot forbear the remark, that the friends of temperance, of order and good morals, have abundant cause to rejoice and take courage, from the fact that he, who now occupies the highest post of honor in this Commonwealth, and who has, again, been so signally honored by the suffrages of his fellow citizens, in his election to the same exalted station, for the ensuing political year, has always been the able, the consistent and untiring friend and advocate of temperance; and it would be presumption to doubt that he is not encouraged and sustained, in this course of action, by all those who have the honor to be associated with him in the executive department of the government.

In conclusion, the undersigned would remark, that he has uniformly been cheered and encouraged in his efforts to improve the minds and hearts of those to whom he ministers, by the habitual and cordial cooperation of the warden, and all the subordinate officers of the institution.

JARED CURTIS.
Chaplain Massachusetts State Prison.
MASSACHUSETTS STATE PRISON,
December 6th, 1844.

AMERICAN CHURCH ORGANS.

The progressive and rapid improvement which has been made within a few years in the manufacture of organs in our country, and especially in this city, is a remarkable indication of American talent, and highly creditable to those artists who stand foremost in this important department. The business is complex in theory and difficult in execution, and it is no small testimony to the advanced skill of Boston artists, that so great a number of the orders for church organs, from the southern and western parts of our country, pass through the other large cities to this northern Emporium. Organs made in this city adorn numerous churches from Maine to Missouri and from the Atlantic to the Lakes; and may be said on each recurring Sunday to sound their trumpets to the well-earned fame of Boston builders. Some of the finest specimens of this art which are to be seen or heard in our land, (not excepting any that have been imported,) stand in churches of New York, Philadelphia, and other cities—the products of Boston manufacture.

It is truly gratifying to American ambition, to know that, as the demand for these productions multiply, there is found no lack of talent or enterprise to meet them.

Mr. THOMAS APPLETON'S high reputation in his profession needs no comment at this day. It is well known that he has been for many years eminently successful in improving the manufacture of church organs in this country; whilst with the laudable ambition which he has manifested for the advancement of this noble art, he feels a just pride in knowing that he has, in the Messrs E. & G. G. Hook of this city, such able and honorable competitors.

The latter gentlemen have been steadily advancing to high reputation in their business, and at this time, as far as their talents and acquirements are fully known, are acknowledged to stand without a rival. They are not mere imitators of *foreign* or *domestic* improvements in their art, but are devoted and laborious students of its philosophy and principles, as well of its mechanical departments. Hence, they not only see what is wanting, from time to time, to improve and perfect their instruments, but they are prepared to devise means for effecting these objects.

The Messrs Hook have just finished and put up an organ in the Federal Street Church, which was dedicated to its use on Sunday last, by an appropriate and highly interesting discourse from the Reverend Pastor, and by suitable music from the choir, Mr. G. G. Hook officiating at the organ.

This instrument is without doubt, a product of the highest efforts of the builders. In its exterior, the case and its appendages, it is a tasteful specimen of Gothic structure, elaborately wrought with the numerous arches, deep mouldings, and highly finished tracery which belongs to this order of architecture.

The workmanship of the case is without fault, and the painting, which is done to resemble the imported black walnut, is a perfect imitation of this beautiful wood, and will bear the closest examination.

Although the height of the organ was unavoidably limited by the want of elevation in the ceiling of the Church, so that the pointed finish for the top of the case, so generally preferred in the Gothic style, could not be carried out, yet the ingenious builders, have, in a surprising manner, conquered this difficulty, and presented a front to this instrument, which in justness of proportions and fanciful arrangement of parts, could hardly be equalled. It is, in fine, the most beautiful piece of furniture in the form of an organ that has ever been shown in our city.

The difficulty of arranging and placing so large an organ into the limited space allowed for it in this Church, has caused the whole work, of the interior as well as of the case, to be one of peculiar study from beginning to end, and has tested the ingenuity of the artists in no inconsiderable degree: yet they have shown themselves equal to the task, and every part of the complicated machinery which belongs to such an instrument, with its thousands of moveable joints, is adjusted with the greatest neatness and perfection, all working with unusual smoothness and silence.

The compass of the Great and Choir Organs is from G G to F in alto, including G G sharp. That of the Swell Organ, from gamut G to F in alto. Compass of pedals, two octaves and two keys. The contents of the Great Organ are, an open diapason, melodia, stop diapason, principle, twelfth, fifteenth, tierce, larigot, twenty-second, nixture, trumpet bass and treble, and sub bass of twenty-seven pipes. Total number of pipes 735.

The contents of the Choir Organ consist of an open diapason, stop diapason, bass and treble, duliciana principle, flute fifteenth, and ceremona. Total number of pipes 450.

The Swell Organ contains an open diapason, stop diapason, double stop diapason, viol de gamba, principle, fifteenth, night horn, duliciana-cornet, clarionet, hautboy, and tremulant. Number of pipes 504. The whole number of pipes in the three departments sixteen hundred and eighty-nine.

The couplers, or registers for connecting the different organs are five.

1st. To connect the swell with the great organ.

2d. To connect the swell with choir organ an octave below.

3d. To connect the swell an octave below.

4th. To connect the great organ with the pedals.

5th. To connect choir organ with pedals.

There are four composition pedals, so arranged, that the organist by a touch of the foot to one of these, can bring on a certain desirable combination of stops and take off all the rest without moving his hand from the keys.

It would be in vain to attempt to comment here on the character and quality of the various stops, yet a few brief remarks on some of them should not be omitted. The diapasons are remarkably full, clear and rich in tone, and answer to the touch of the key with the same promptness that is observable in the smaller stops, and when the deeper notes of the subbass pipes make their impression, it is not by a tremulous concussion of the atmosphere which causes them to be felt rather than heard, but they come like round and solid under-tones—a sort of muffled artillery, with an effect that is truly grand. The duliciana speaks with great and unusual readiness, as though it were impatient to utter itself, and had waited only, for a signal from the key, yet with a sweetness that is beyond description.

The reed pipes, particularly those of the swell organ, are decidedly beyond comparison with any except those which have come from the hands of the same manufacturers. Such tones as they give have not been heard before coming from a church organ. They have only been produced when the most improved trumpets, horns, clarionets and hautboys have been blown by human lips and by the best performers. If Kendall wants to hear himself in perfect echo, let him listen to the clarionet notes in this instrument. And those who would recall the delightful sensations produced by the sweetest notes of the violin as they are fading into airy nothingness under the magic bow of Ole Bull, should hearken in breathless silence to the hautboy and nighthorn as the valves of the swell are closing upon their vibrations.

But, whether the full organ or a single stop is heard, a peculiar *richness and smoothness of voice* are apparent, which demonstrate that the Messrs Hook have done, in a very great degree, for the improvement of the organ on these points, what on another yet unrivalled artist in this city has done to give excellence to his own pianofortes.

The swell organ is enclosed in a double case or box, and the apparatus for increasing and diminishing the force or volume of sound is also double, so that when used to modify the sweet and brilliant tones which are given forth from the duliciana, cornet, clarionet and hautboy stops, the effect is truly delightful. And indeed while listening to this part of the instrument under the touch of a hand that can bring forth its power, one is almost led to believe that it must itself be a thing of life and feeling, or it could not 'discourse' this 'most eloquent music.'

It is gratifying to know that Messrs. Hook are receiving a full share of patronage elicited by their own good works. They are now engaged on four large organs—one, of unusual dimensions for the Tremont Temple—the interior on a large scale suited to the immense size of the building. It is to be a larger organ than any one yet put up in this country. Another for the Catholic Church in Franklin street, they have in a state of great forwardness, to be finished early in the spring; a large one for the new Unitarian Church of which the Rev. Mr. Bellows in New York is pastor, and yet another for a church in Brooklyn, N. Y. are advancing under their hands. S. F.

[Transcript.

CRISIS IN THE CHURCH OF ENGLAND.

LONDON, January 3d, 1845.

THE CHURCH OF ENGLAND.—This ancient church—supported by government influence, and kept up by powerful interests hitherto—this noble church—out of which so many draw such enormous 'livings'—the Church of England, that was supposed to be as steadfast as the state itself—Church and State being interwoven with golden chains, and made as firm as the rocks and mountains—this great fabric, raised with so much skill, labor and money, appears to be shaken to its very centre! Can it be believed! And yet the very bishops of the church are opposed to each other, and the teachers of the holy word are quarrelling about mere forms and ceremonies! They hold tenaciously, like a drowning man to a straw, to the outward symbols, and forget entirely the true essence of religion—they look only at the casket, forgetting the valuable gem within it—like a child, they play with toys upon the altar, but their souls are not touched by the divine light above it. Where is the spirit of religion, when teachers of God's word think more of their pulpit-robes, than they do of an immortal soul! Amidst this great quarrel about dresses, forms and ceremonies in the church, christianity itself—the one thing important—is strangely kept without the sacred temples. The bishops, too, are the door keepers, and instead of teaching the people, they should be taught—luxuriating upon their princely incomes, of from ten to twenty thousand pounds sterling, annually, they forget the future and look only to the worldly present! Is it wonderful that the church of England totters! is it strange that Romanism is making rapid advance in Protestant England? Is it unaccountable that dissenting chapels show their sacred walls in every town in Great Britain! What can the unenlightened millions know of religion, when they hear only of church dresses, and church forms, and church ceremonies! The well fed, over paid, wealthy clergy, talk incessantly of dresses and forms, while their parishioners—the people—the groaning million—upon whose hard earnings the clergy grow fat, and indolent, and ungodly—these working masses, labor from morning till evening, week in and week out, and exist miserably upon a few shillings weekly, and become half starved, dejected, desperate! Ignorance, want, and appalling destitution force them onward to commit any and every crime—no wonder the torch of the incendiary blazes—poachers are abroad, and murders are committed—where is the moral influence to restrain them? Not in the Church of England—the church is now almost an useless institution—the people would be better off without it, in its present condition. Why is Oxford kept in such a ferment, if true religion reigns there? Why do we hear so much of Puseyism, and Romanism, and Tractarianism, if the Church of England is true to her creed? if her teachers are true to the church and to the people? Several of the leading journals have discussed, boldly, and exposed fearlessly, these dissensions in the church—for a month the excitement has been kept up. The late Dr. Arnold, a clergyman, was compelled to expose the Church of England in strong language—language which can well be applied to it at the present time—he spoke of 'the fanaticism which had been the peculiar disgrace of the Church of England—a dress—a ritual—a name—a ceremony—a technical phraseology—the superstition of a priesthood, without its substance—a system imperfect and paralysed—not independent, not sovereign—are objects so pitiful, that if gained ever so completely, they would make no man the wiser or better—they would lead to no good, intellectual, moral or spiritual;' he goes on to say, that 'the Church, as it now stands, no human power can save;' and his words appear to be approaching very near the truth. One journal, referring to the recent troubles in the Church, says, 'what is orthodox in one diocese, is heresy in another—while one set of parsons preach in their surplices, and, at the repetition of the creed, turn to the east—another set turn anywhere—to the south, east or west, indifferently—while some burn candles on the altar, in broad daylight, others regard such a practice as idolatrous and damnable. Rome is revered by one set, abhorred by the other. In the matter of dress, ritual, administration of sacraments, forms and ceremonies, the teachers of christian unity are all at loggerheads. It is also remarked, that the Church of England has, on all occasions, been found ranged on the side of oppression and political despotism. It supports a poor law, that treats poverty as a crime, and hunts the poor from parish to parish, as if they were wild beasts. It helps the landlord tax food, and make bread scarce and dear. It robs the people of the funds bequeathed for their education, and lifts up its bigot voice against any other education but that given in the spirit of its own dogmas. It extorts tithes, rates, dues and offerings, even from the poorest of the poor—it 'devours widows' houses, and for a pretence makes long prayers.' It is said that the rich cannot enter the kingdom of heaven, and yet the Church aims at nothing but riches, and grasps all the silver and gold within its reach; its bishops and clergy monopolize the wealth of the land, and, surrounded with abundance of this world's goods, forget the poor at their gate. They talk and write eloquently of new forms and new robes, but they never preach eloquently about true Christianity. Of what possible use is the established Church in London? The Bishop of London has answered the question. He said, in the House of Lords, 'I pass the magnificent church which crowns the metropolis, and is consecrated to the noblest of objects—the glory of God—and I ask myself in what degree it answers that object. I see there a dean and three residentiaries, with incomes amounting, in the aggregate, to between ten and twelve thousand pounds a year. I see, too, connected with the Cathedral, twenty-nine clergymen, whose offices are all but sinecures, with an annual income of twelve thousand pounds; I proceed a mile or two to the east, or north-east, and I find myself in the midst of an immense population, in the most wretched destitution and neglect: Artisans, mechanics, laborers, beggars and thieves, to the amount of three hundred thousand!' Out of his own mouth he is condemned. Instead of providing for the temporal and spiritual destitution of these three hundred thousand beggars and thieves, the Bishop of London cleanses his conscience if he writes speeches upon church forms and ceremonies!

These Church troubles commenced in enlightened Oxford; it is needless to look back and ask how they commenced. The Tractarians, led on by Dr. Pusey, have placed before the world their opinions respecting the Church of England. If the church in Oxford had been what it professed to be, we never should have heard of Tractarianism.

From Oxford the feeling against the established church spread rapidly, and, from the birth of Tractarianism to the present time, it has made its appearance under various forms. It is now only necessary to record the different changes and discussions which have taken place, during the last month, respecting the church.

The various opinions among the clergy and laymen, with regard to the rubrical observances, first attracted general attention, and the Bishop of Exeter published several long letters to the clergy of his diocese, urging implicit obedience to the rubric, and its faithful observance, as enjoined in the Book of Common Prayer. These letters served to keep open the unhappy schism, and all classes were greatly excited upon the subject which they treated. In one letter the Bishop disproved of all unnecessary changes, and alluded to them as trifling. He said: 'They will be found so trifling that I venture to think you will be almost ashamed to recollect that you have suffered the arrogant dictation of the London newspapers, or the baseless suggestions of persons nearer home, to terrify you with so mere a bugbear.' Several parishioners, in a remonstrance to the Bishop, deprecated changes imbued with the spirit of the church of Rome. The Bishop replied: 'So do I deprecate them; but it is my duty to do more than deprecate—to prohibit and prevent—or, if I cannot prevent them, to punish those who are straggling in the direction of Rome.' 'You ask me to withdraw my pastoral letter—in other words, to give up my authority. I ask you to withdraw your opposition—to respect my authority—to obey it—because God has commanded you to obey it.' Several churches having protested against the restoration of the rubric and the surplice, the Bishop suddenly concluded to withdraw a part of his opposition to the gathering forces, and issued another pithy letter. He says: 'It has been represented to me by many of you, that the use of the surplice in preaching is more repugnant to the feelings of the people than could have been reasonably anticipated. To those feelings, however erroneous, I deem it my duty to surrender what may be abandoned without the sacrifice of any principle. I, therefore, withdraw my order as respects the surplice.' He was fearful, that by enforcing 'an express rule of the church,' it would lead to other and greater evils, but he hopes that the clergy, in using their discretion respecting the surplice, will not expose themselves to the reproval of cherishing party spirit—but with regard to the enforcement of the Rubrics, he says, it rests on different ground. 'In them the church has spoken clearly, and to the voice of the church, when it gives not an uncertain sound, every true churchman will hearken with reverence and submission.' It is generally reported, that if the Bishop still persists in his rubrical innovations, the Queen, as the head of the Church, will interfere. The Atlas, weekly journal, remarks—'The Bishop of Exeter, who stood forward as the advocate of the surplice *versus* the gown, and 'rubrical changes' *versus* old-fashioned

error, has suddenly been forced to knock under. Not that he recants or cries *peccavi*, but because he has discovered, all of a sudden, that is not worth while to hazard heart-burnings and diversities of opinion for things indifferent." "Considering the well-known pertinacity of his lordship's character, and his skill as a controversialist, moderate people are disposed to suspect that a controlling hand, more powerful even than his own, has brought him to the Orthodox path, and that the Queen, as the head of the Church, has signified her displeasure at the Bishop's course."

Whilst attention was directed to the troubles in the Diocese of Exeter, a fresh agitation commenced at Oxford. The Rev. Mr. Ward, of Baliol College, was discovered to be the author of a book, called '*The Ideal of a Christian Church*,' which was denounced as the most violent and excessive of all Tractarian publications. The work was formally complained of to the University authorities, and a number of remonstrances from Bishops were sent in, requiring that the matter should be seriously taken up. The Hebdomedal Board of the University has actively taken up the case, and determined to submit the unorthodox passages in Mr. Ward's book to a convocation in February, where it will be proposed to degrade the author, by taking away his degress. Mr Ward promises to justify himself, and thus the affair remains at the present time. The *Spectator* remarks upon this case, that Mr Ward boasted in his book that he had abandoned no doctrine of the Church of Rome, and yet he had not been called to account. 'Mr Ward appears virtually to be a priest of the Church of Rome, stationed in the English Church, and boasting, not only of his alien condition, but of his impunity.—There is, perhaps, more levity than dishonesty in that bearing, but it is, nevertheless, a scandal; and it grows out of the standing scandal of a dispute on doctrine and discipline, that rends one of our ecclesiastical seminaries, without hope of settlement, for want of an authority to interpose.'

Another recent affair created quite a sensation. Several laymen, of high rank and influence, comprising men of great intelligence—among whom may be mentioned the Duke of Sutherland, Viscounts Sandon and Morpeth, Earls of Denbigh and Gainesborough, Lords Calthorpe, Rayleigh, Teignmouth, Bloomfield-Francis Egerton, Ashley, Grosvenor and Howard, Sir Thomas Baring, and many others, of great influence, have become alarmed at the feeble state of the Church, and presented a petition to the Archbishop of Canterbury, calling upon him to take measures for increasing the usefulness of the Church, by increasing the number of clergy, and by the employment of laymen, catechists and readers. The *Spectator* observes, that this proposition is a remarkable illustration of the perilous and equivocal position of the Church. Some persons are startled by it, as suggesting the spread of a kind of monkery. A more forcible objection appears to be, that to entrust the offices of the Church to persons of inferior social position, abilities and education, cannot tend to exalt or extend her influence. The *Spectator* says, 'the proposition shows how desperately weak and inefficient the friends of the Church must think it, when they recommend such a recruiting in these times.—It demonstrates, too, the absolute necessity for some legislative tribunal in ecclesiastical affairs.'

The opinions of the Bishop of Worcester, upon Church affairs, contrast singularly with those of the Bishop of Exeter. In a recent charge by the former to candidates for ordination, he openly declared, respecting the habit in which they ought to preach, as follows: 'This is a question so utterly unimportant, that I have never hitherto thought it worth while to express my opinion on the subject.' He advises the candidates, for fear of offence, 'to continue the practice, which has so long prevailed, of preaching in their academical habit, even though, by so doing, they deviate from the precise directions of the rubric.' He argues, that the sermon never did, and never could, according to the rubric, form part of the communion service. The *Times*, which has published several able and stinging articles upon the recent Church difficulties, makes the following remarks:—'The Bishop of Exeter enjoins the use of the prayer for the church militant, as stringently required by the rubrics. The Bishop of Worcester conceives the various rubrics to be certainly inconsistent and contradictory. The Bishop of Exeter, at all hazards, would compel the collection of the Offertory. The Bishop of Worcester thinks, that, with the consent of the congregation, but not without, it might be fairly employed on behalf of Church societies. The consent of the congregation, he holds to be a material element in the propriety of adopting such a practice, and that the clergy have no right to force upon a congregation, without their consent, what is not strictly legal.'

It was reported, some days since, that the Bishops intended to convene a meeting to consider the state of the Church, with respect to the recent innovations, but no such meeting has, as yet, taken place. Last week, however, a meeting of noblemen and gentlemen was held at Lord Howard's in Belgrave Square, to consider the propriety of adopting some active measures respecting the disturbed state of the Church. The proceedings were all preliminary, but it was agreed that there should be another meeting, at which some definite course will be determined upon.

With regard to the retractation of the order of the Bishop of Exeter, concerning the surplice, it is generally believed that it will not be the means of calming the public mind—and the *Times* says, that it will not have the effect of tranquilizing the perturbed spirit of his diocese, or obtaining an acquiescence in the other innovations, which he has not countermanded. The *Times* observes further, that 'in yielding, as he has done, in the disputed matter of the surplice, he has literally gained nothing in his own favor, nor has he made one step towards conciliation with his offended laity. The same determined resistance is renewed in different parts of his diocese, and the quarrel is as bitter, and as far from any prospect of termination, as ever.'

A great meeting was held yesterday, in the Guildhall, Exeter, called by the Mayor, and upwards of two thousand most influential persons were present, for the purpose of considering the general and increasing difficulties in the Established Church, and adopting resolutions for their removal. The requisition calling upon the Mayor to convene this meeting, was signed by eighteen hundred churchmen, the heads of families. After, several persons had addressed the meeting, a memorial to her Majesty, the Queen, and petitions to both houses of Parliament, were unanimously agreed upon; the former praying her majesty to cause such a revision and alteration of the rubric, canons, and laws of the church, as shall establish uniformity, as adapted to the present times. The *London Times*, of today, remarks upon this important measure, that 'in petitioning the Throne they have done that which, in the last resource, can alone arrest this lament able strife, and pacify the prevailing excitement.'

It is believed that the Bishop of Exeter will now be compelled to submit, as nothing short of entire concession will calm the wide-spread and strong excitement, that now prevails in every part of England, upon this great question in the Church. [Atlas

THE OLDEST REPUBLIC ON EARTH.—The American Quarterly Review contains a letter from G. W. Irving, Esq., giving a sketch of his visit to San Marino, a small Republic in Italy, between the Appenines, the Po and Adriatic.—The territory of this State is about 40 miles in circumference, and its population about 7000.—The republic was founded more than 1400 years ago, on moral principles, industry and equality, and has preserved its liberty and independence amidst all the wars and discord which have raged around it. Bonaparte respected it, and even sent an embassy to express his sentiments of friendship and fraternity. It is governed by a Captain Regent, chosen every six months by Representatives of the people, (sixty-six in number) who are chosen every six months by the people. The taxes are light, the farm houses are neat, the fields well cultivated, and on all sides are seen comfort and peace, the happy effects of morality, simplicity, liberty, and justice.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 15, 1845.

NOVELTIES AND ECCENTRICITIES IN SPECULATION.

One of the maxims of Solomon which is most frequently quoted is this—'The thing that hath been, it is that which shall be, and there is no new thing under the sun.' As he himself stated it, it seemed to afford him some comfort under the perplexities of his experience. He had been disturbed, as we now are, by appearances and occurrences, which threaten new sources of anxiety. He began fearlessly and seriously to inquire into them, and as they immediately took some old and familiar form of grievance and trouble, the single fact that they were not new, but old, almost as old as the world itself, immediately set his mind at rest. His experience may be a valuable lesson for us. Apprehended evils alarm us, but if they are once brought to wear a familiar aspect, if they can be proved to be old grievances, the alarm disappears. Many men are troubled by the threatened subversion of established order, the utterance of strange opinions, the surrender of time-honored tenets. A startling novelty presents itself, and seems at war with former faith and wholesome usage. Men are alarmed by these threatened dangers just so long as they think them to be new dangers, but if we can prove them to be of old notoriety, of familiar occurrence, quietness and confidence quickly return. Every age has found something applicable to itself in the wisdom of this lesson. If it has been in the power of any man to say that an apprehended danger has once before been met and resisted, he is put in possession of his best argument.

But while every age may thus take refuge and find comfort in past experience, each age has likewise presented to it some new dangers, which it must ward off by some old maxims and precedents. It is probable that the present generation may be forced to contemplate many striking changes in prevalent belief and established institutions. Among ourselves, we may be called to listen to speculations involving various mixtures of truth, nonsense and extravagance, uprooting all established systems and proposing no new ones. Sad havoc may be made with individual faith. Distressing anxiety will accompany all revolutions in thought. Nothing on earth can remain stationary, and whatever we do not improve by our own effort will degenerate of its own tendency. Now it is evident that in all perplexities we must fall back upon our own individual resources. A man must have some well grounded principle in his own mind, to which he may always revert. His faith, if it be of any value or permanency whatever, must stand upon a foundation which is not at the mercy of every excess and change which folly or depravity may set in action. Can there be anything more preposterous than to suppose that the depravity or the speculations of one man or one nation can overthrow a well established faith? Certainly the power and evidences of such a faith are left precisely where they were before. No more influence has been exerted against them, than would be exerted against a cause which we value, if our Churches should be burned to the ground. The purposes for which they were erected would be the same as before, and would remain so whether other edifices were erected in their places or not.

The sentiment uttered by Solomon will furnish our minds with a principle of encouragement and confidence amidst the constantly recurring anxieties of human experience, the eccentricities of human thought, the vagaries of speculation, the inconstancy and revolution of established institutions, and the new inventions of depravity. Let us look an apprehended evil boldly in the face, become familiar with it, and we shall recognize an old source of anxiety—one which threatened before, and which always will threaten. The single fact that it is not new, but old, will well nigh divest it of all its threatening aspect.

In confirming and applying this principle, four leading thoughts will illustrate it.

1. First, if we would not be alarmed or disheartened by any form in which human error, inconstancy or depravity may present itself, we must be prepared beforehand to expect it. We must make ourselves familiar with the past history of thought and conduct. We know what men have always been, how inconstant and fickle, how unsettled in their opinions; they are not changed now. There is no new passion or infirmity in their nature; what they have been, they still shall be. Take a wide view of human nature; remember its many infirmities; consider the instability and changeableness of opinions, the variety and fluctuation of principles. Observe how large an influence a supposed novelty can exert, how it will captivate the multitude and please a crowd. Reflect how capricious and variable the mass of men have generally been, how, without will or persuasion of their own, they stand ready to follow a leader—to go hither and thither, as the cry for the time may be, 'lo here' or 'lo there.'

What will it avail to us that so many generations have lived before us if we do not profit by their experience? What is the chief lesson of that experience, save to prepare us for what is to come upon ourselves? There is more good sense and sound discretion in thus adverting to what has been, than in any new light of philosophy. Every evil and danger which takes us by surprise, will, by its mere surprise, weaken our strength to meet it. He, who is familiar with the past excesses and vagaries of his race, is prepared to expect that while the old leaven is still working it will appear here and there. He watches the times and is never taken off his guard by what may startle others. And have we not reason, from what we know of men, to wait daily for the revival of some old fancy, whether it be true or false. The little true wisdom, which there has been and is in the world, is mingled in its small portions in individual minds, with various other elements. All that we know of our fellow men convinces us that they make progress amid many false steps. They advance indeed, but they often linger, and not unfrequently they stumble. With this experience well attested in our minds, we may keep our thoughts ready for every form of invention and error, as, with a seemingly new aspect, it presents itself. The present and the future involve the occurences of the past. Men will be what they have been; the same errors, infirmities and vices will appear at intervals, to disappoint and distress those who are not prepared for them. The best way of meeting them is to expect them before they appear—then they will be recognized and will not surprise us. This then is the first lesson of that wisdom which consists in divesting of their apparent novelty any subjects of temporary alarm. We are to give our thoughts a wide and free range over the history of our race, to understand the conditions of its progress, to realize its dangers and infirmities. Then when depravity or error holds out a new victim, or threatens with a new evil, we shall not be compelled to reason over again the laws of right, or to mourn over anxious misgivings as to the triumph of truth, but shall find comfort in the simple statement—I have expected such occurrences—a study of human nature has taught me to be always prepared for them. 'The thing that hath been, it is &c.'

2. As a second suggestion, we should consider how much weight the speculations or the reasonings, or the moral obliquities of any single individual are entitled to. Who, that has ever undertaken to reason with a sceptic, or a dogmatist, has not discovered at a very early stage of the argument the futility of pursuing it! Most commonly he will offer you arguments and objections which are worn into shreds by frequent use, and which have been answered ages ago. To him they are new, he may even think himself the original discoverer or inventor; but it is no easy task at the present age to fall upon any new view of reasoning, either towards truth or falsehood. With more exactness and force of illustration than usually belongs to a symbol or a fable, was truth said by men of old, to lie at the bottom of the well. We may easily define its existence and its place, and may circumscribe the limits within which it is to be found—but we cannot see it beneath the bright surface and the dark depths of the waters, we cannot be sure to reach it at a random, or even a well directed effort. Truth and error, as distinct as heaven and earth in their localities, and having no confusion or affinity of parts, are the subjects of study and thought to the human mind. To us they are in a measure confused. Study and honesty are to distinguish them. Now what is the precise degree of influence which belongs to a single mind as it is wavering between them? Over a man who has principles and convictions of his own, that influence is very small; over a thoughtless man, it is nothing at all—the superficial and the undecided are most affected by it. Daily and yearly, do men go from truth to error, or from error to truth, and we know nothing of their struggles. A thousand theories have been broached in the world of which we know nothing. Still the wide field of thought, of justice and of righteousness, opens before us clear and bright as if none had erred upon it, nor wandered from it. And after all we must revert, from single examples among our fellow men, to the great principles of truth upon which all must depend, and from which no man departs but to his own manifest danger. How little can individual extravagance, or error of speculation, or depravity of character, affect to our minds the authority and stability of truth, if we know only these its two great conditions—its unyielding authority, its perpetual stability. Men will reason themselves into error, as well as out of it. How foolish, then, is our alarm, lest individual speculations or individual moral obliquities should affect the great conditions of truth. There is nothing more deceptive than human reasoning. Every error which has prevailed in the world has been sustained by as much apparent reason, as we now advance for a truth which has taken its place. There will be men in coming times as there are now, to offer reasons against some of our most revered and hallowed objects of belief. Remember that such reasons have been offered before. The millions of volumes now piled away in libraries, whose aged dust is never disturbed, may have seemed to the authors who wrote them, to be filled not only with truth, but with new truth. They contain reasoning, and when we take a wide estimate of their number and consider the deep forgetfulness which has fallen over them, how forcibly are we reminded of the sublimity and the constancy of truth. So uncertain is the influence of mere reasoning. Is there not folly then in the alarm that wrong argument or wrong conduct can sap the foundations of principles which are eternal and inviolable? 'The thing that hath been, &c.''

3. Again, as a third suggestion, let us consider that these causes of alarm as to the tendency of threatening dangers from human error and sin, are of constant and periodical recurrence. Novelties in speculation, full as much as novelties in fashion, come round in circles. They may be new to us, but they are old to the world. Just as the human race, in the ages during which it has lived upon the earth, has *repeatedly* beheld some parts of the system of the firmament above, without ever having seen the whole of it, so do the revolutions of thought present to us repeatedly the same errors and fears, without admitting us to a complete view of the system of truth. It is not in moral and spiritual science, as it is in natural science, that a fact once proved can never again be disputed. Still, it is not wholly insupposable, that some one may rise, who will revive an old error and say that the sun, instead of the earth, performs a daily revolution. There are not wanting arguments which might be used to this end. But physical science for the most part holds its proofs and the stages of its progress. Moral and spiritual truths must again and again be reconsidered. Old errors come round with new centuries. Every valuable truth must be proved again and again. A scholar or a sceptic may take us off our guard, and startle us with some strange speculation. It may have originated in his own mind, after a course of thought which very many have pursued before him, but most probably he found it in some old book, the production of a forgotten author and a forgotten age. Truth survived the first utterance of this error, and there was the real trial; and it will survive every succeeding repetition of it. Let us assure ourselves that all the doubts and dangers which hang in clouds over the present and the future are familiar to the history of our race. They have once and again been shadowed on the dial plate of time. We are told that in 266 years those who shall inhabit some parts of this earth, will see a large and brilliant comet. Will men fear it when they see it? No! for while they look upon it, they will be calling back to memory the distant dates when it was seen before, and they will send on their thought to the time when another generation shall again behold it. And why can we not look upon the changes of opinions, the speculations and fancies and errors of the human mind, which periodically present themselves, with as much composure as we contemplate the revolutions of the firmament? The whole system of nature is true to its laws, though here and there an eccentric star appears in the horizon. And so let us assure ourselves that truth will triumph, that its ordinances and laws will stand secure, though individual errors come round in their longer or shorter circles. For 'the thing that hath been, &c.'

4. There is one more lesson worthy of attention; it is the great condition upon which the world advances and improves in spite of individual failures and excesses. The world in its constant progress, society in its general advancement, has its terms of probation, as does each individual man. In vain do we expect a time when human passions shall all be stilled, and truth appear so manifest and lovely, as at once to attract all hearts. God made this earth for discipline, not for a paradise. That discipline He will continue for coming ages to enforce. The generations, which succeed us, may escape some of our troubles, but they will have some of their own. With new improvements come new dangers. Each invention in science has created new alarms and has set ingenuity on the stretch, still to invent new safeguards and restraints. And shall there be no probation associated with the toils of the mind, the struggles of the heart! Nothing remains for us but to do our own work by the light of the abundant wisdom which former generations have taught to us.

For the Register.

THE NEW THEOLOGY, AS A FORM OF CHRISTIANITY, DESTROYS ITSELF.

The teacher of the new theology speaks in the name of Christ and refers to some parts of the life and teachings of Christ as facts. He also cites passages from the Gospels, as if they were a true record of these facts, and does not seem to be aware of any reason, why he should not do this in the same manner, as any other minister, or why others should not listen to and believe his words, as they would those of another minister.

He has involved himself in a difficulty, which he does not appear to see. By rejecting all accounts of the miracles, prophecies, resurrection, and all matters subsequent to the resurrection, and all passages asserting, referring to, or implying any of these, he makes so great a part of the narrative false, as to discredit the narrators altogether, and lead to the conclusion that the remainder cannot be depended upon. Yet he does depend on what he has thus discredited and overthrown, for all that which he says concerning Christ and his teachings. The facts above mentioned are so interwoven with the whole, and are so necessary to make it a whole, constituting the connection between the parts he intends to retain, that in trying to destroy a belief in so great a part, if he succeeds, he must in well constituted minds destroy a belief in the whole. He deceives himself in supposing, that he can use the remainder in his teachings. He has destroyed the authority of the protestant rule of faith and evidence of facts, yet he does not resort to the authority of tradition, which the Catholics receive in addition to the Scriptures. Discrediting the written record and not resorting to tradition, the proof of any fact concerning Christ depends on a few scattered passages in other writings. And from these taken by themselves (if they were any thing better than hearsay and therefore not evidence) nothing could be made out. Here, then, is the end of this system of theology, so far as it professes to be derived from Christ—it destroys the foundation, on which it assumes to stand.—Teaching, as it does that so large a part of the gospels is false, the burden is on its defenders, to prove that the remainder is not like it; and they must do this before they can make any assertion concerning Christ or his teachings.

Why does not the teacher perceive this difficulty and produce the evidence, that although so much is false and the connection is destroyed, the remaining detached parts are true; and that although three times out of four, the Evangelists are not to be believed, they are to be believed the fourth time? Why has he not been called upon by those, who hear him, to come forward with those? Because the effects of a former belief in the whole Gospels, and the habits of thinking arising out of such a belief, still exist in their minds. They think that they have rejected the evidence of so much only, when they have destroyed the credit of the whole. Unless the credit of what is left is shown to stand on a different ground from the credit of what is rejected, they must say nothing of Christ, his acts or teachings, until they can prove them by some other evidence, than the Gospels. What is left of Christianity? If we suppose Christ to have been merely a good man like other men, he must be proved to have existed and taught, and the difficulty of doing this is the same as before. Whether the doctrines are true or not, they can derive no authority from Christ. Nothing can be proved, according to this system, which distinguishes it from pure simple deism, although its disciples have not found this out. It stands upon the ground, on which deism has always before been understood to stand, wholly independent of the Scriptures, and is, in fact, exactly the same thing, which has always been taught and received as such; for it can prove nothing concerning Christ or his Apostles. Do not let us call it *philosophical Christianity* or any kind of Christianity. It is not very philosophical to build on a foundation, which they have destroyed, nor to teach in the name of any kind of a Christ, when they have discredited the evidence of his life and teachings. *Suicidal Christianity* would be a name, which comes nearer to the fact; for as a form of Christianity, it destroys itself.

For the Register.

MONUMENT TO DR. TUCKERMAN.

At a meeting held on Tuesday at the Tremont Temple, the Committee, appointed to collect funds for a monument to be erected in memory of this true philanthropist, reported that nearly 700 dollars had been already subscribed. We are happy to learn that the plan has been thus successful, and we doubt not that there are others who will soon raise the amount to a thousand dollars, which will enable the Committee to cause a monument to be erected, which, while it is simple in its character, will be befitting the reverence in which the memory of this public benefactor is had. Dr. Tuckerman was a martyr to the cause in which he labored. His desire to do good became even more strong as his bodily strength grew feeble. The darkest alleys of our city, and the most shattered hovels of penury were familiar with his presence.—Childhood and manhood knew his voice. By it doubts were scattered and faith was confirmed. He has ceased from his labors. And now a grateful people would place some memorial of their respect over the spot that covers his ashes, reminding all who shall stand where his mortal remains repose, of that soul which is in heaven, and of that character, the memory of which can never die. Is there an individual in all our churches who will not gladly embrace this opportunity of offering a slight tribute to the memory of this good man, that his many virtues may not be forgotten, and that his name may live from generation to generation. R. C. W.

For the Register.

THE ANGEL VISITANT.

'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.'

Why are we so slow to appreciate the heavenly position of the little child, and so prone to call ourselves above it! Why do we not humble pride and selfishness, and acknowledge that without the docility of the child, we cannot enter into the kingdom of God!

How many and varied are the sacred lessons which come to us from even the infant's life, and pour along 'the dark valley of the shadow of death.' This world, from its opening to its closing hour, is vocal with the teachings of the Spirit; and as the Star in the East guided the magi to the birth-place of the heavenly babe, so now doth God's holy light reveal to us strength in weakness, and the promise of heaven enfolded within the gently heaving bosom of the frail child of mortality.

I have been led to meditate upon the power of these angel visitants to our lower world, by a little incident which I will relate, and leave for the comfort of those who enjoy the presence, or are sighing over the death of infant children.

A friend of mine took his only child of two years to church, and left him in the pew with his mother, while he went into the singing seats to join the choir. After the service was over the mother remained below with the child waiting for the father. The little one seeing one after another of the congregation retire, became uneasy, and looking up into his father's face, cried out, "Papa, come down." Two weeks from that time, the child suddenly died, and was taken from the warm embrace of its earthly parents. But they needed no star to guide them as to where the young child was. The day spring from on high, which centuries ago shone over Bethlehem's plains and lighted Jerusalem's hills, was shed abroad in their hearts, and now inscribed upon them in living letters this truth, of such as is their child is the kingdom of heaven. It lived, and died, and to the stranger or unbeliever, this was its brief history; but to those Christian parents there were angel words attending all its way, from the blest hour of birth, to the day of its ascension to the bosom of its Father in heaven. And the earnest expression of its young lips, heard in the silence of that temple made with hands,—'Papa, come to me,' is now echoing in the ear of parental love, from cherub lips, out of that 'temple of God, not made with hands, eternal in the heavens.'—And such words might every mother hear from the lisping babe in her arms, or in death, as they are wafted to her tender heart by the gentle gales of the spirit land. The child of my friends was no anomaly in creation; and the care of these parents are not shut against the discords of earth, and open only to the harmonies of heaven. Both child and parents belong to our common humanity. Let us become followers of the 'Lamb of God, which taketh away the sin of the world,' and then we too shall see the little child as he is, and enter into the full meaning of the exhortation, 'be converted, and become as little children.' Then shall we no longer fall into the common error of looking upon these little ones as holding no real position in the scale of being, to be regarded as household gods, which when taken away will never be returned, but rather recognize in them the image of the Invisible One, whose presence is eternal. As living by our side they are precious treasures: and dying, though they may 'leave no footprints on the shores of time,' the impress of their angelic nature and destiny will be deeply engraven upon the parent's heart. A. B.

For the Register.

A NEW SOCIETY—WHO WILL JOIN?

MESSRS. EDITORS,—As charitable and philanthropic Societies of all kinds are continually being got up, for the benefit of the community in which they are formed, and for the human race in general, I would, through your paper, propose, the formation of a new and unique association; based upon the highest, and purest principles; and calculated to do more good, than all other Societies in the country! For its benefits shall be of more *real value*, to rich and poor, than food or raiment, silver or gold, or even life itself! A Society founded upon that true Christian charity and benevolence, which 'thinketh no evil,' 'rejoiceth in the truth;' to be called the 'Anti-Evil-Reporting,' or 'Golden Rule Society.' A sort of 'Mutual Insurance company,' for the protection and preservation of *character!* The object and duty of the members, shall be to bind themselves together, by the bonds of Christian sympathy and love; and not only protect each other, but all others, as much as they can, from that detestable, and insidious foe, *Detraction!* They shall also, discountenance, and frown down, Scandal, in all its varied shapes; whether in assertion, insinuation, looks, or even *silence!* in whatever way the hydra-headed monster shall discover itself, it shall be the imperative duty of the members, to evince their independence, and *moral courage*, to crush it, if possible, and look into the *truth* of the report. At the same time, they shall, by every demonstration of sympathy, exert their influence, to sustain and protect the *injured;* and see that the many *victims* of either malignant, or 'mean no harm' attacks, on the reputation, do not *sink* under their aggravated injustice, and be *left alone*, as is usually the case, to be *hunted down*, and bear all the unmitigated abuse, and obloquy, which unprincipled gossips, and evil reporters chose to invent, and heap upon them; which they dare do, from the fact, that they *are* thus left alone, to be abused; the justice, or injustice of which, being to them, of the least, and last consideration.

Although evil reporters will affectedly say, they are 'sure they *hope* the stories are not true;' and they are 'very sorry such things are *said*;' yet, should any one have the temerity to doubt or question the *truth* of their report, their zeal is immediately aroused, and they will then warmly defend their assertions; and finally affirm, that they '*know* it is all true;' for 'every body says so;' and they have too much '*charity*' for their *informants* to question or doubt one word of it! Their 'charity' being of that active and benevolent kind, which ever 'hopeth all things,' and 'believeth all things,' which are injurious to another!

Were such feelings and reports, such frog-stoning '*sport*,' with many but treated properly, and as it deserves;—were it sternly *rebuked* and *repulsed*, as unchristian, and *disreputable*, instead of being listened to with devouring ears, and approving countenances, and then made an important business to spread abroad; how soon that unfeeling, and disgraceful propensity for scandal, would be banished from all respectable society; and the frivolous, contemptible, and *absurd* stories, so frequently started by some malignant, or thoughtless person, at once be quashed; and the foul aspersion pass as harmlessly off, as the smoke from our chimnies; thus saving many a violated individual's sacred rights of character; and them from years of intense suffering, unmerited contumely, and insulted feelings; with no other hope of redress, or consolation, than such as they may derive from a reliance on an all-seeing and protecting Providence, and the conscious rectitude of their own hearts. There is no evil more *common*, none for which people seem to feel so little *responsibility* as this! To make an insinuation, or in any way to give an *impression*, prejudicial to another, without being willing to *explain*, is both meaner, and more depraved, as calculated to do more *injury*, than any open assertion of the grossest kind. There is no crime in the criminal calender that will compare in blackness to slander; none for which there is so little excuse; none from which, one can hope for so little redress; none from which there is so little security! For it does not depend so *much* upon the actual conduct of the assailed, as on the *disposition* of the assailant! This kind of *hunters*, love the 'chase' so dearly, that they care not whether their victim goes upon four legs or two; whether it is fish, flesh, or fowl, provided they can have the '*sport*' of *running it down!*

If one is robbed of a few dollars, the thief must be sent to 'solitary confinement;' if a house is set on fire, the incendiary must be 'hung;' if life is taken, without provocation, the sympathizing and indignant public think 'hanging is too good a punishment.' But is not one's character, and good name, of incomparably more consequence, than *property*, or *life?* Whose indignation, and sympathies are awakened for the injuries of the slandered! Who seeks to arrest, and consign to punishment, the pilfering, incendiary assassin, who dares take from another his reputation? Who, even by word, or look of disapprobation, attempts to check the barbed and poisoned missiles, which 'every body' seems to think he has a right to send, provided 'somebody else' has selected him a target! Shylock, when insisting upon his 'pound of flesh,' would at least justify himself, by showing that Antonio had given him a 'bond' for the pound of flesh; but a detracting Shylock, 'first *steals his* 'pound of flesh, nearest the heart' too, and then makes a passage for a host of devouring cormorants to follow, and take a *bite* also!

Does not such an evil require a remedy! If the laws, divine and human, are thus openly, unblushingly, and fearlessly, violated, shall there be *no* protection for an individual's clearest, and most sacred rights. We think many will respond, and say with us, *Yes*; let a *Society* be formed for mutual protection; and be bound together by mutual kindness, and an interest in the welfare, and good name of each other; each doing that for the other, that they would like to have done for themselves.

Let its chief '*fund*' be Christian charity, and forbearance, toward others; that 'milk of human kindness,' which shall flow from the pure springs of the fifth and sixth *beatitudes!* Which shall not only diffuse its blessed influence through the 'Society,' but shall also reach the hearts, and ameliorate the condition of millions beside.

This proposition is not made in reference to any particular individual, but should the minds of any, recur to any one, who may, or may not, have *erred*, and is an object of censure, we beg of them, before they execute the Jewish sentence, to remember the words of our Savior;—'Let him that is *without sin*, cast the *first* stone.'

We now ask, who comes forward to join an Anti-Evil-Reporting, or Golden Rule Society? *Best first*, of course. Y. Z.

For the Register.

PRESENTATION OF PLATE.

In the barren desert of sectarian bitterness and controversy, how pleasant it is to behold here and there a green spot watered by the kindly charities of our nature, which gush up to the surface in spite of all hindrances.

As with individuals, so with societies, sects, and parties; the wide gulf which is created between them by differences of opinion and made wider by the fires of controversy, are quickly bridged over by the interchange of kind offices and brotherly feelings.

In giving and receiving a favor we feel as it were, each other's pulse, and are brought to recognize the close relation in which we stand in virtue of our common humanity, to those from whom we had been widely separted.

Gladly, then, should we welcome every occasion for cultivating the feelings of Christian love between those who are so often kept apart by their Christian differences.

Such were the thoughts suggested by the sight of a beautiful drinking cup, which was presented, last Saturday, to the Old South Church, as a grateful testimonial for their kindness to the Second Church and Society, (Mr. Robbins's) in granting them the use of the Old South Vestry for a place of worship, while their house was being built.

Mr. Robbins's Society have now commenced worship in their own vestry, under their new Church—which is nearly finished.

The cup is of silver, of the form of those commonly used in the communion service, with two ornamented handles. On one side is embossed a wreath of the vine, with clusters of grapes nearly surrounding the following inscription.

TO
THE OLD SOUTH CHURCH,
IN MEMORIAL OF THEIR
CHRISTIAN HOSPITALITY
TO THE
SECOND CHURCH AND SOCIETY.
1844.

NEW PUBLICATIONS.

Vindication of Russia and the Emperor Nicholas. By Daniel K. Hitchcock, author of Familiar Observations on the Teeth.

Thus reads the title page of a neatly printed duodecimo volume, published by Saxton, Peirce & Co. Through the kindness of the author, it was placed upon our table several weeks ago, but we have not been able, till recently, to read it with sufficient care to prepare a notice of it. It is certainly a singular book to proceed from such a source. A vindication of the Autocrat of Russia by a citizen of Republican America, is, to say the least, an unlooked for literary labor; and we take it that Nicholas, to whom doubtless a copy has been sent, must have been much surprised to find himself, his government and policy, so ably and zealously defended in this quarter of the globe. A man, however, may be none the less a good citizen and a friend to the institutions of this country, while he perceives all that there is good in a totally different form of government, admits its usefulness and its adaptation to a totally different state of society.

Dr. Hitchcock's time, we presume, has been chiefly given to that profession in which he enjoys so wide and well deserved a reputation;—his book, therefore, is not to be read for its literary merits, for in this respect a critical eye might find much to carp at. The author was evidently much more solicitous about what he had to say than his manner of saying it. In his style there will frequently be found an inappropriateness of expression, a want of refined literary taste, and a lack of elevation. This is especially the case in the author's figures, which, though not destitute of truth and strength, often bring together the most incongruous and unlooked for comparisons.

But to find fault is an ungracious, and to us an unpleasant task; and when we can do nothing else than this with a book, we prefer to let it pass unnoticed, if its contents be harmless.—Russia, its history, its geography and its inhabitants, are in general but little known by our people; and Dr. Hitchcock, having condensed in this volume a very great amount of historical, political, statistical and descriptive information, has done the public a service, notwithstanding his faults of style, his, in our judgment, too unqualified commendation of Nicholas, and his equally unqualified severity upon Poland and the Poles. His book treats of a subject profoundly interesting. The Russian Empire in extent and population, is one of the greatest the world ever saw, and its history, stretching back through thirteen centuries, is extremely diversified, and full of thrilling and romantic interest. During all this period, the Russian Empire, like most of the nations of the world, has been incessantly rent by revolutions, torn by insurrections, shaken by wars, and trod, now by the armed hosts of her own population, and now by the footsteps of an invading foe—Cossack, Tartar, Turk, Polander, Swede and Frenchman. Yet, through it all, her march has been onward, and her gigantic arms have reached farther and farther, until her dominion embraces eight millions of square miles, and she calls sixty-two millions of people her subjects. The government of this enormous Empire, a despotic control over property and life, is concentrated, unchecked and unlimited, *in one man*, the Emperor, Nicholas the First. He sways this collossal power with much wisdom and care for the happiness and exaltation of his country. He is unquestionably a most extraordinary man, and remarkably fitted for his people and his station.

To any person, wishing to become acquainted with something of the history and habits of this vast Empire, its swarming population, and their wonderful monarch, we would earnestly recommend the perusal of Dr. Hitchcock's book; for the views he gives of Russia, of the Russians, of the character and policy of Nicholas, and, with some exceptions and qualifications, of the Polish Revolution and the Polanders, are correct. From many sources, he has collected the most useful and authentic information to be obtained upon the subject, and condensed the most instructive portions of former writers.

The relations and duties of the rich to the poor, and especially to this charity. A Sermon delivered in behalf of Warren Street Chapel, at the Ninth Anniversary of the opening of the building, January 26th, 1845. By Rev. F. D. Huntington. Published at the request of the Warren Street Chapel Association. Boston. Dutton & Wentworth, Printers. 1845.

This is an able and interesting discourse, appropriate to the occasion, breathing an earnest spirit, unfolding distinctly and with just discrimination the relation of the rich to the poor, enforcing eloquently the duties of the rich growing out of this relation, and applying the whole subject to the claims of the institution, in whose behalf it was delivered. Upon the last point, Mr. Huntington speaks as follows of the character of this charity.

'It is a charity, too, and it is gratifying to say it, that looks to the whole being, the entire constitution, the complete development and edification, of those youths to whom it extends its benefits. As too seldom our educational systems do, it contemplates the harmonious cultivation of all the powers, and will make all right enjoyment tributary, as it makes all the faculties subject, to the supreme sway of Religion. It elevates and refines the taste; it engages the sympathies; it summons the charms, the glory, the magnificence of nature to aid in the accomplishment of its deep designs. It brings music, and unlocks the secret avenues of the heart, by its affecting melodies. It goes to the hill-sides and the green forest and the shores of the vast ocean, to deepen and enliven in those young hearts the sense of Almighty Goodness, and of the Creator's power. It makes the lilies of the field, the flowers of the valley, and even the mosses of old woods and rocks, its silent teachers and monitors. It has its literature and its science, its libraries, and the beginning, at least, of a cabinet, as well as its pulpit, and its Sabbath teachings and prayers. It inculcates every virtue that fosters self-respect. It rebukes heedlessness, improvidence and waste, and all those foibles that prejudice the interests of society. A fact stated in one of the reports seems to me to speak more than volumes of eulogy and compliment, for the benefactions such an establishment yields to the community, by its lessons of economy, carefulness and honesty. It is stated there, that out of four thousand volumes distributed in loans in a single year from these libraries, not one was lost but all were safely restored. It were strange, indeed, if an institution that has such facts written in its history, should fail of support at the hands of a people so shrewd and so sagacious, not to say so liberal, as ours is reputed to be.

This charity approaches the poor, too, so as to win their confidence. It goes to them in that highminded temper that I have endeavored to present as the only acceptable one in which our benevolence can truly act and be welcomed. It does not insult the objects of its assistance; and patronize them, hardly deigning to stoop down to notice them, inflicting by a haughty manner more wounds and pain than it heals. It offers fellowship, esteem, confidence. It offers to make the poor estimable and honorable

in their own eyes. It tells them of the powers they have, and turns their attention to their minds and spirits, to what they have and what makes them great, rather than to what they have not. It would bring out those nobler distinctions I spoke of, that belong of right to every man, and lift them up to rightful honor. It would follow the doctrine we have been following, and show the indigent that there are better things than outward wealth, even "durable riches and righteousness;" and that "there is that maketh himself poor, yet hath great riches."'

MINISTERIAL FELLOWSHIP—WHERE WILL THE NEW RULE END?

Whether an individual is a Christian or not, may be a matter between him and his God. It is very difficult to decide concerning what exists in the breast of another. We may refuse to decide the question, and take his word for it. If for these reasons we admit him to Christian fellowship, need we go farther? and if we do go farther, upon his word solely, where will it end?

Whether he is entitled to ministerial fellowship or not, depends on an entirely different question,—not whether he is a Christian in the secrets of his own bosom, but whether he is a teacher of Christianity to others. What he teaches is open and known,—there is not the same difficulty in deciding, what is it. It is a matter which concerns others, and not merely between himself and his Maker. If he is permitted, while it concerns himself merely, to decide the question, the taught may surely be permitted to decide it, when it concerns them.

Suppose a case, in which the world, both Christians and deists, professors and opposers, all men and all churches, and the enemies of all churches, had for centuries held, what was taught to be deism. The new rule proposes entirely to overturn this decision, made by universal consent; and if the teacher says and sincerely believes, that deism is Christianity, to admit him to our pulpits, as a teacher of Christianity, although the taught know, that he is a teacher of deism.

The new *rule establishes* the word and sincere belief of *the* teacher, as the criterion, *which must decide*, what it is, which is taught. *Now*, how far will this rule carry us? We know that there are atheists, who also claim to be Christians,—who profess a kind of pantheism, which seems to them a belief in a God, while to all other men it seems to be atheism.—Their belief about Christ and the scriptures, will not vary from the doctrines, about which the present question arises, so as to alter the case. They say and sincerely believe that they are Christians, and by the new rule must be admitted to our pulpits. Here we are then,—atheists, deists, and Unitarians, preaching atheism, deism, and Unitarianism by turns in our churches. All mixed up together,—all recognising each other, so far as this goes, as Christian teachers. What a scene for the Christian world to behold! How dangerous to the souls of the hearers! What will become of the churches,—what will become of Unitarianism!

But these deists and atheists are to be answered and the evil prevented. That is, the churches are to be turned into debating societies, to discuss the claims of atheism and deism,—one side each Sunday. What kind of persons will be gathered there, to witness these exhibitions,—the audience will be suited to the performance. There will be a crowd perhaps, but of whom? There will be an interest, but in what? The results are plain enough to the church and to the individuals. We give to the proposers of this plan all credit for the honesty and sincerity of their purpose, but we think that the result will disappoint them and injure the cause. [Christian World.'

"THE TRUE POSITION OF REV. THEODORE PARKER, *being a Review of Rev. R. C. Waterston's Letter, in the Fourth Quarterly report of the Benevolent Fraternity of Churches.*"

A pamphlet with the above title has just appeared, purporting to have been written by some one who sympathises with Mr. Sargent, who was recently one of the Ministers at Large in this city. You have already presented to your readers the facts touching Mr. Sargent's resignation of his charge at the Suffolk street Chapel, therefore there is no necessity for repeating them; the public may, perhaps, have become tired of the controversy, which has grown out of these facts; but since there are those who are not willing the matter should rest, but continue to reiterate what has been said, and replied to, over and over again, we hope the public patience will bear with us a little longer, while we attempt to utter a few thoughts upon this new defence of Mr. Parker, and his friend, Mr. Sargent.

After a short reference to the position the two Ministers at Large have occupied, and drawing a comparison in favor of Mr. Sargent, in which a slur is cast upon his colleague's character and independence, the Review comments upon the letter of Mr. Wateraton, as being disingenuous, and having been written purposely to present a garbled and dishonest view of Mr. Parker's position as a theologian and minister. The writer has been at considerable pains to collect passages from Mr. Parker's published works, of a different character, to offset Mr. Waterston's representation of them, as if thereby to disprove the fact that Mr. Parker entertains the opinions attributed to him in the letter under review, or to show that the fact itself is outweighed, and deprived of all force by other opinions, glowing with profound reverence for all that is holy and good. The writer of the Review more than insinuates that many of those who oppose Mr. Parker's speculations have never read them, or made themselves fairly acquainted with his theology, while he himself "has taken occasion, within the last week or two, to review and study all Mr. Parker's writings, for the third or fourth time:" and he leaves his readers to infer, that being better acquainted with those writings than Mr. Waterston is, he does not perceive the objections to them, which this gentleman expressed in his letter to the Fraternity. As to the ignorance of other persons, we cannot speak, but no one knows better than the author of the Review, that it requires neither skill nor pains to gather from "The Discourse of Religion," and other writings of Mr. Parker, sentiments and opinions like those presented in the letter he has attempted to review, and which he seems to think was written in an unchristian spirit. And though there is much more of a different nature, 'glowing and beautiful representations of the Savior's character,' and adorned with all the excellences which occasionally render Mr. Parker one of the most interesting of writers, this does not counterbalance the objection which leads Mr. Waterston to close the pulpit against him. His opinions concerning Christianity and Jesus, are upon record; he never has denied them, but continues to repeat them; they are opinions which, in the estimation of many persons, have been often disproved, and which tend to invalidate the whole gospel history, and in spite of the beautiful diction which accompanies them in Mr. Parker's writings, tend to reduce the Savior to such a level that the soul might well cry out, as it did of old, struggling with sin and sorrow, 'Who shall deliver me from the body of death?'

The writer of the Review may deem it of slight consequence that Mr. Parker should declare the miracles of the New Testament to be fables, and the Savior himself to have been mistaken; that he should charge the Evangelists with mingling absurdities with their story, and should sneer at the weakness of those who have, and do derive comfort to their souls from the ordinances which have always accompanied the gospel. The facts, however, he will not deny; they are sufficiently distinct and unequivocal; their importance and influence may be esteemed too much, or too little, according as they are viewed. It was on account of these facts, which cannot be concealed, by all the artifices of rhetoric, nor mitigated by all the beauty and truthfulness of other portions of Mr. Parker's writings, that Mr. Waterston objected to admitting him into his pulpit.

The writer of the Review insinuates that others among the Unitarian denomination entertain opinions similar to those which are deemed so obnoxious in Mr. Parker, but, for some reason best known to themselves, withhold the expression of them in public. We do not see that this, whether it be true or false, has any thing to do with the position Mr. Waterston has taken; it neither disproves nor substantiates those opinions as true; nor does it prove that Mr. Waterston has no right to entertain different views, and maintain them by closing the door of the pulpit against all others. He does not, nor does any one else, that we are aware, deny to Mr. Parker the right of private judgment, or the right to believe and preach whatever he may think to be true, but merely expressed his dissent from Mr. Parker's theology, and his unwillingness to be an instrument in extending it through society. Every man has a right to his own opinions, so long as he is faithful to himself and the truth, by keeping his mind open to conviction: and he is bound to maintain them, if they involve the welfare of others; but whether he will allow another, who seems to him to teach a different opinion having a different influence, is a matter which he is to be the judge of, and no one else. We overstep the mark, and become false accusers, when we charge him with bigotry because he follows his own convictions instead of ours, and will not waive his own rights and duties, for the purpose of admitting us, where we may preach doctrines, whose tendency is to overturn the very foundation on which he rests all his authority and influence.

But for refusing to do this, Mr. Waterston and others are charged with intolerance, and the cry is raised that the freedom of opinion is infringed, and Mr. Parker is persecuted for his convictions. We cannot but think an attempt has been made, and is made by the author of this Review, to present a false issue between Mr. Parker and those who dissent from him; as though others were not merely unwilling to countenance his views, by exchanging with him, but were endeavoring to detract from his own private worth, and thereby put a seal upon his lips, so that he cannot utter himself freely and openly. We do not believe there is any one in the denomination, who denies to Mr. Parker the right to think and speak for himself, or who would prevent the exercise of that right. There are many, who believe he has no right to thrust himself upon them, and demand an entrance into pulpits which they have in charge. In this there is exclusion, but it is not unchristian; and the writer of the Review may call it intolerance, but it is not bigotry, and therefore is not unchristian.

Great pains are taken to eulogize and exalt the character of Mr. Parker, as though he were the purest exampler of virtue in our times, and no doubt he is exceedingly obliged to those who thus speak well of him. Great stress is laid upon the fact that he is a Christian in his life and character, an example worthy of imitation, at whose feet we might sit and derive lessons of holiness and wisdom. We do not deny all this, for we know nothing about it; he may be all that his friends claim; but we are not blind to the fact that his character and life were formed by that very gospel, which he now treats, as we think, with so much irreverence; if he has established the kingdom of heaven in his heart, he has done it by the power of Christianity, the atmosphere of which he continually breathes, and the influence of which he cannot escape. But admitting that he is pure, as he should be, true to God and his own soul, it does not change his opinions of Christianity, nor render them less obnoxious; it does not authorize us to open wide the door, for his opinions to flow in and out, and exert their legitimate influence upon minds and hearts that have never been baptized in the waters of gospel faith, and thus become secure from the power of corruption. Taking Mr. Parker's own view of the case, his instructions are to be listened to with caution, for, as he says, 'many a saint has been mistaken;' nor can we believe that 'his honesty, zeal, self-sacrifice, heavenly purity, still shine out in every word and work of his life,' so that all men, however ignorant, sentimental, or prone to evil they may be, will, when they hear his doctrines, find an antidote against them in his life and character. The power of example is great, it may in this case counterbalance all the legitimate influence of his theology; his own character, and the circumstances, attending its formation, may be evidence sufficient to show most men how unwise it would be to adopt a different foundation to build upon than he has.

But his character is no protection to his opinions; they are subjects for examination, and all who view them as Mr. Waterston does, are bound to give them no quarter. If Mr. Parker contends differently, then he is the bigot, and not they; for denying to them the right of guarding the charge which has been committed to them, from all incursions of what they deem error, and fruitful in disappointment, not to say destruction, to the soul. It makes no part of the duty of a teacher of Christianity to admit his hearers to a knowledge of all the erroneous opinions concerning religion that have been, and are now entertained, before he attempts to lead them to what he esteems the true knowledge of God, and secure them against the corruptions of infidelity, any more that it his duty to explain to them all the forms and peculiarities of vice and licentiousness, before he attempts to elevate their thoughts and affections to the contemplation and love of virtue. There may be many things which men are too weak to bear, whose influence might prevent the truth from ever exerting its proper influence over them; it is the part of benevolence not to leave them to struggle against adverse influences alone and unprotected, nor to abandon them even for a short period to the power of error, but to keep them as much as possible under the influence of what it is convinced alone has power to strengthen, elevate and redeem them from ignorance, sin and misery. Entertaining such views as views, we are ready to avow our sympathy with 'the world,' which the author of the Review sneers at, and think with it that the minister of Suffolk-street Chapel did not act wisely in regard to the original matter of exchange, which has produced all this controversy.

The reviewer thinks, in disowning Mr. Parker, the Unitarians are disinheriting their own child, 'the very progeny of their own begetting; for he is as much and truly the fruit of their own primary principles as ever the gnarled oak was the product of the smooth acorn.' This charge has often been made, but, as we think, upon wholly untenable grounds; they are no more accountable for Mr. Parker's vagaries and inconsistencies than they are for Mr. Brownson's or for the absurdities of any other man, who, having been a Unitarian, may see fit to go out of, or beyond the principles of the denomination, than the science or logic is for the want of common sense, which induces men to draw conclusions, without heeding the teachings of practicability; than the science of metaphysics is for the false theories, which metaphysicians have maintained; than truth itself is for the errors and falsehoods that men have fallen into, or been guilty of; than the religious principle in human nature is for the debasement of heathen superstition. This charge is as dishonest, in many instances, as it is false in all, and we apprehend no one is more aware of this than the reviewer himself.

In abjuring Mr. Parker's opinions as inconsistent and false, they do not, that we are aware, depart from any principle they have avowed from the beginning. Though they maintain the right of private judgement, they have never confessed an obligation to receive and give publicity to what they deem contrary to supernatural Christianity: they have never said, that we are aware, 'here take the word of God, and make what you can of it, in the fear of God,' but have always contended that the Bible contains a record of a supernatural revelation, which all men are bound to obey; that the truth it contains is to be developed, by fair and candid criticism, in all its consistent and beautiful proportions; not that it is to be perverted, or that any person may make what he can out of it. Neither in any of their claims to freedom of thought have they ever held forth the idea that they ought or would tolerate what they deem to be falsehood, or give to it circulation, even though the holder of it should be sincere in his convictions. They have contended for the Christian name, on the ground that they acknowledge Jesus to be, what he claimed to be, a teacher sent from God; and they have denied it to none, nor do they deny it to Mr. Parker, though he discovers nothing peculiar in the inspiration and mission of the Savior. But his claim to the Christian name, and to freedom of opinion, does not give him a title to enter a single pulpit in the land, the occupant of which deems his views to be contrary to the gospel, and injurious to the cause of religion. He may speak wherever he can obtain an audience, may convert souls to God by his theory, if he can; but it is presumption in him, or any of his friends for him, to claim the right to enter pulpits where his presence is unacceptable.

The pamphlet we have been noticing is anonymous; the writer does not openly avow himself; indeed there are some passages in it which we think were intended to foil the suspicion of the reader, and lead him off the track. He pretends to be a looker on, and disavows sympathy for Mr. Parker's speculations, while 'he has chosen thus to speak a word in favor of his claim to be treated fairly.' If he chooses to remain in secret, it is no affair of ours; yet, in the exercise of our Yankee propensity, we think we can guess who he is; if we are not wide of the mark, the charges of disingenuousnes, which he brings against Mr. Waterston, come with a very ill grace from one so amenable as himself to that charge. But he may keep his secret; we will not even give public avowal to our suspicions, though we will leave our name with you, Mr. Editor, that he may have no opportunity for saying he does not know who we are, should he choose to inquire.

J. A. B.

[Courier.

DOMESTIC MISSIONS.

The undersigned, Treasurer of the fund for Domestic Missionary and other purposes, acknowledges the following contributions, viz:

From the Ladies' Benevolent Society of Charlestown, N. H., Rev. Mr. Crosby,	$10 00
From several members of the same Society,	16 00
From the Ladies of the Rev. Mr. Brigham's Society, Taunton,	379 38
From the Benevolent Society of the First Parish, Deerfield,	45 00
From the Rev. J. F. Clarke's Society, Boston,	352 00
From the Ladies and Gentlemen of the Rev. Mr. Gage's Society, Petersham,	50 00
From the Rev. Mr. Edes's Society, Kennebunk,	33 63
From the Female Benevolent Society of Ashby, Rev. Mr. Bates,	21 25
From Society of the same gentleman,	13 18
From the Ladies' Benevolent Society of the First Parish in Sandwich,	50 00
From the Rev. Mr. Coolidge's Society, Boston, in addition to $600 heretofore acknowledged,	31 23
From the Rev. Mr. Huntington's Society, Boston, in addition to $300 heretofore acknowledged,	699 75
From the Ladies' Benevolent Society in Hubbardston, Rev. Mr. Bradford,	15 24
From the Society of the same gentleman,	1 00
From Mrs. Martha Freme, Brattleboro', Vt.,	10 00
	$1727 66

STEPHEN FAIRBANKS, Treasurer,
Corner of Kilby and Milk street.

TRUTH.

BY R. C. WATERSTON.

As for the Truth it endureth and is always strong
ESDRAS.

Theories, which thousands cherish,
Pass like clouds that sweep the sky,
Creeds and dogmas all must perish;
Truth herself can never die.

From the glorious heavens above her,
She has shed her beams abroad,
That the souls who truly love her,
May become the sons of God.

Worldlings blindly may refuse her,
Close their eyes and call it night;
Learned scoffers may abuse her,
But they cannot quench her light!

Thrones may totter, empires crumble,
All their glories cease to be;
While she, Christ-like, crowns the humble,
And from bondage sets them free.

God himself will e'er defend her
From the fury of her foe,
Till she in her native splendor
Sits enthroned o'er all below.

FIRST CONGREGATIONAL SOCIETY IN BRIDGEWATER. We understand that Rev. Claudius Bradford, of Hubbardston, has received and accepted an invitation to take the pastoral charge of the First Congregational Society in Bridgewater. His installation is deferred till the dissolution of his present connection with the First Congregational Society in Hubbardston.

PETER PARLEY'S GEOGRAPHY FOR BEGINNERS. This is the title of a very pretty and interesting, and instructive book, just published by Huntington & Savage of New York. It has one hundred and fifty engravings, and maps. We commend it to the notice of those purchasing useful books for children.

LADIES' HOME EDUCATION SOCIETY AND TEMPERANCE UNION. This Society will hold its Anniversary Celebration in the Harvard Street Church (Rev. Mr. Turnbull's) on Sunday evening, Feb. 16th,—services to begin at 7 o'clock. There will be addresses by gentlemen of distinction, and a collection will be taken in aid of the Society.

Members of the Legislature, and the public generally are invited to attend.

*** A communication from a correspondent with the signature, 'A Democrat,' was received, we regret to say, too late for insertion this week. It will appear in our next.

SMITH'S COMET. Mr. Hamilton L. Smith, of Cleveland, Ohio, discovered a telescopic comet on the 10th of September, in the constellation of the Whale. Its tail is about a degree in length. Mr. Smith observed it from the 10th to the 22d, when the brightness of the moon rendered it invisible.

This is the first instance of the discovery of a telescopic comet in America, prior to its announcement in Europe, and entitles the discoverer, Mr. Smith to the gold medal of the King of Denmark, provided he has complied with the conditions of the foundation, which are, to forward a notice of it by the first packet to Professor Schumacher, at Altona, or Francis Bailey, of London, (recently deceased.) The claim for a medal is good for the discoverer, of any nation, even if the comet should have been discovered in Europe while the notice is in transitu. No notice of the comet has yet been received from Europe. [Philad. Gazette.

CONCORD, N. H., RAILROAD. It is understood that the directors of this corporation have voted to reduce their passage fare to Concord from two and a half to two dollars.

FROM FRANCONIA. The Salem Register has advices from this noted place to the 4th. The thermometer has been down to 24 deg below zero, so that the place is still to retain its reputation for cold weather. The mean temperature for four days was 10 deg below.

A RELIC OF THE OLDEN TIME. We learn from the Alexandria Gazette, that the widow of Alexander Hamilton has made a visit to Arlington House. At that mansion as may well be supposed the venerable lady was received with "all the honors;" Mr Custis having been the play-fellow of her eldest son, and almost domesticated in the family of her illustrious husband, more than half a century ago.

Everything that bore the impress of Washington was put in requisition to give the most honored welcome to the honored guest—the Cincinnati China, the Washington plate, &c,—while at night the venerable lady rested in the bed in which the Chief reposed during the whole of the first Presidency, and up to the period of his last sigh at Mount Vernon, December, 1799.

Mrs. Hamilton is the daughter of a distinguished revolutionary worthy, the late Major General Schuyler, of Albany. She is in her eighty-eigth year, but discourses with astonishing vivacity and strength of memory of the great events of our Heroic Age and the days long past. Her visit to the seat of Government is made with a view to the disposal to Congress of the Hamilton Papers. We are told that these valuable documents contain more than an hundred letters from General Washington that have never been published, together with a mass of correspondence and details touching our Revolutionary History, the old Congress and the present Constitution. We confidently trust that Government will not fail to possess itself of these truly national treasures for the instruction and benefit of ourselves and our posterity.

LONGEVITY AT NEWPORT. The Newport Rhode Islander publishes a list of 25 persons who died in the town of Newport the last year, the average of whose ages was 75 1-2 years, and of whom seven were 82 and upwards to 89. To this list the paper above cited, subjoins the following remarks relative to the deaths in that town in several previous years:

The list for 1841 comprised 34 names, all 60 or upwards, and averaging over 80 years each; that for 1842 comprised 25 names, (none under 70) which averaged nearly 82 years each; that for 1843 comprised 22 names (only one under 70) which averaged over 78 years each.

If we exclude all under 70 from the list for 1844, there remains only 20 names whose aggregate ages amount to 1567, averaging over 78 years each.

The above list comprises about one-fifth of the deaths in this town during the year.

The following amusing freak of an insane patient is related by Dr. Earle of the Bloomingdale Asylum in the January number of the Journal of Insanity:

An insane lady in the middle age of life, a peaceable quiet creature, with a heart overflowing with "the milk of human kindness," occupied a room in the Asylum. She had a large quarto Bible, which when she was not reading from it, laid upon the table One morning, I was somewhat surprised on finding her seated in an arm chair, the table in her lap, and the Bible on the floor. Asking her the cause of this new arrangement, she told me that "the table was *so tired* with holding the Bible, that she was *'tending it.*'" for the purpose of giving it some relief. This process was often repeated afterwards, and the benevolence that prompted it, soon extended to the bedstead, to which she frequently gave opportunities of "rest," by holding up, for hours in succession, the corners of the bed, and the superincumbent clothing. This may appear like burlesque or caricature, but it is not intended as such; for truly, if ever an act of kindness was induced by the pure spirit of affection, I believe such was the fact with those just related.

FIRE. A fire broke out in this city last evening about sunset, in the stone building next to the Merchant's Exchange, in State street, belonging to and occupied in part by the City Banks and the Manufacturers' Insurance Company. The fire originated in a back room in the third story, occupied as the office of Hon. Jonathan Chapman—immediately under which was the banking room of the Granite Bank. The upper part of the building, including the roof, was considerably damaged; but the fire was extinguished by the exertions of our fire department, before it had reached the banks and offices in the two lower stories of the building. We learn that there had been no fire in Mr. Chapman's office during the day; and the fire is supposed to have taken from some imperfection in the flue of the chimney.

[Atlas, Monday.

An official statement in the Madisonian made by Secretary Bibb, shows that the receipts into the Treasury of the United States for the quarter ending the 31st of December, were, as nearly as can now be stated,—from customs, $4,100,360; from public lands, $600,000; miscellaneous, $45,000—in all, $4,745,360. The expenditures during the same period were $5,657,595,31.

AM. BIBLE SOCIETY.—We learn that the issues of Bibles and Testaments by this Society since May last, have averaged 1000 to 1200 copies per day. Both the issues and receipts of the Society have been greater than during the same period of any former year. [Jour of Com.

NEW HAMPSHIRE. The Geological survey of Dr. Jackson has disclosed an unexpected amount of mineral wealth in the 'Granite State.' In the town of Bartlett, an iron mine has been discovered, possessing ore of excellent quality and of inexhaustible amount. The locality was formerly worthless; it has recently been sold for $10,000. In Eaton a vein of zinc ore was discovered, more abundant than that of Bristol, England. The mine will furnish zinc sufficient to supply all New England. At Warren copper ore was found, of such character and in such quantity as to warrant mining. In Jackson a vein of tin was discovered.

SOUTHERN LAWS AND CUSTOMS. In the Southern States of this Union, owing to the peculiarity of their institutions and the singular formation of society, the laws have not only been loose in their nature, but inoperative in their effects. The law of the strongest has been in fact the supreme law of the land; and few comparatively have been the instances in which justice has asserted her strict prerogative. Private recontres, duels and assassinations, have been as familiar as household words; and side arms, and other weapons of deadly strife, have been considered as necessary for self defence as farming implements are to the husbandman. But this state of things has been gradually of late years undergoing a change. The mild, free customs of the North have, imperceptibly as it were, exerted their benignant influences upon the hot blood of the South, and gradually tamed the wild and reckless spirit before which law was erewhile a bauble and justice of mockery. The free intercourse with the Northern people has smoothed down the rougher asperites of Southern hearts, and made that people to see and feel the advantage of written laws, mildly and equally administered, over the vague and encertain code of Justice Lynch.

The amount of revenue received at this port during the month of January, this year, was $208,000; during the same month last year, $173,200. [Post.

FIRE AT PETERSHAM.—A fire broke out during the great storm on Tuesday night in the basement story of the town hall in Petersham, which was consumed with the property of several occupants. The flames extended to the large building close by, formerly the old church which was also burnt with its contents.

Dr. Micajah C. Rice, of Providence, was killed on the Norwich Railroad, on Wednesday, by the snow plough, near the Oxford depot. He was a young man, and leavce a wife and child.

GLOUCESTER BRANCH RAILROAD. An engineer commenced the survey of a route on Wednesday, and is expected to present an estimate of the probable cost of a road, at an adjourned meeting in Gloucester, on Monday, Oct 14th.

CONFIRMATION. We learn from the Philadelphia American Sentinel of Tuesday morning that the Senate on Saturday last confirmed the nomination of Judge Nelson of New York, as one of the Judges of the Supreme Court of the United States, in the place of Judge Thompson.

Among those whom the whole country ought to thank for their efforts in behalf of the Post Office reform, Senator Huntington of Connecticut ought to be named the first. That gentleman has fought the battle manfully; and in particular has opposed every attempt against the rights of the press.

MUNIFICENCE. Amos Lawrence of Boston, has recently made *another* donation of $10,000 to Williams College, through the Rev. President Hopkins. This makes $20,000 given to same Institution within the past year.

The St. Augustine Herald, January 21st, says:—"Lieutenant J. E. Blake, United States Topographical Engineer, and party, returned to this city last evening. Lieutenant Blake has been engaged in the survey of a route for a railroad across the peninsula."

DEATH FROM SCALDING. A son of Mr. John and Mrs Mary Clark of North Hadley, aged two years and eight months, was so severely scalded, by accidentally falling into a pail of hot water, as to cause its death. The accident occurred at noon of Friday last.

President Polk arrived at Cincinnati on the 6th, where he was received by the discharge of cannon, and other demonstrations of respect.

☞ REV. THEO. PARKER, of West Roxbury, will preach at the Melodeon, next Sunday forenoon.—Services to commence at the usual hour. f15

MARRIAGES.

In this city, 6th inst, Mr Wm E. French to Miss Sarah A. Kenison.

By Rev Mr Barnard, Mr Edward Dobson to Miss Mary Fulton.

By Rev Mr Skinner, Henry S. Alexander, of Lonto Mary Jane Blood of Bucksport, Me.

In East Cambridge, 11th inst, Mr Samuel L. Furness to Miss Sarah Jane Blood of Pepperell.

In Jamaica Plain, 9th inst, by Rev Dr Gray, Mr E. M. Whitney of Boston, to Miss Catherine, daughter of Eliakim Richards, Esq. of J. P.

In Charlestown, 3d inst, by Rev Mr Chapin, Mr Samuel Oakman to Miss Eliza A., daughter of Charles Thomas, Esq. all of C.

5th inst, Dr Jacob Hayes, of Newmarket, NH, to Miss Sarah, daughter of Chester Adams, Esq. of C.

In Milton, 10th inst. Nathaniel F. Safford, Esq, to Miss Josephine E. Morton, second daughter of the late Joseph Morton, Esq. all of M.

In Lynn, 11th inst, Mr Charles May of Boston, to Mrs Caroline M. Gove of L.

In Marlboro', by Rev William Morse, Mr George F. Rice, of Stow, to Miss Lucilla B. Rice of M.

In New York, 10th inst, Charles Lanson of Boston, to Miss Elizabeth Robertson, daughter of Charles H. Marshall, Esq. of NY.

DEATHS.

In this city, 8th inst, Jane, wife of Benjamin W. Kimball, 30.

8th inst, Mr Henry Lee Munroe, formerly of Concord, Mass, 42.

11th, Elizabeth Lodge, daughter of the late Joseph G. Bacon, 20.

In Charlestown, 11th inst, Mr Oliver D. Lord, 46; Mr John Grubb, formerly of Boston, 49.

In Brookline, 3d inst, widow Sarah Goodnow, 82.

In Lynn, 8th inst, Miss Sarah B. Farrington, 16.

In Beverly, Rev Elisha S. Williams, 87.

In Bolton, 4th inst, of consumption, Mr Ezra Atherton, formerly an artist of much excellence and promise in this city, 82.

In West Cambridge, 9th, Eliza, wife of Thomas Russell, Esq, 67.

In Milton, Feb 9th, Mr Thomas Hunt, 66.

In Pepperell, 8th inst, at the residence of Dr Cutter, Mary Coolidge, eldest daughter of the late Z. Hicks, Esq.

IMPORTANT NEWS to Clergymen, public and private Singers, Professional and other persons suffering from Affections of the Throat, Hoarseness, Colds of longer or shorter duration, or other vocal impediments. THE BRONCHIAL COMFIT is a preparation, in a very pleasant form, intended to allay all irritation of the Larynx, Trachea, or Bronchial Tubes. It will be found equally serviceable in cases arising from chronic inflammation, and those caused by the transient effects of colds. Its properties are such as to impart a soothing and mollifying sensation to the membranous surfaces, when excited, whether by the effects of influenza, or of unusual exertion in public speaking, or other uses of the vocal organs.

It will also be found a valuable aid in vocal execution and preventive where no impediments exist. Certificates of its great excellence are already received from a distinguished Unitarian Preacher of Boston.—Also, Rev Mr Lawrence and Remington, Edwin Forest, Messrs Maeder, Baker and Woodbury, Professors of Music; J. E. Murdoch and Wm Russell, of Elocution, and others. 25 cts a box.

[Letter from Rev Mr Lawrence of Haverhill.]
Boston, Nov 22, 1844.

To the Proprietors of the Bronchial Comfit.

Gentlemen: Having suffered with Bronchial difficulty for the last three or four years, and having made use of the materials of your preparation with decided benefit, although in a less perfect combination than I find yours to be, I am happy to give my cordial approval. I have tried various remedial means, but with little or no good effect. I believe that clerical gentlemen, especially, who have been troubled by similar difficulties in public speaking, would derive essential advantage from the use of your preparation. From sympathy with such sufferers, I give it my cordial recommendation to them.

EDWARD A. LAWRENCE.

Gentlemen: I have used your preparation and recommended it to others, not only as an effective remedy against irritations of the throat arising from colds, or long continued exertion of the voice, but also a valuable aid to the flexibility of the organs, and to freedom of execution in vocal effort. B. F. BAKER.

Sold only at JORDAN, SWIFT & WILEY, Bookstore, 121 Washington st. 3tis f15

COMPLETE HISTORY. An original History of the Religious Denominations at present existing in the United States, containing authentic accounts of their rise, progress, statistics and doctrines. Written expressly for the work by eminent Theological Professors, Ministers and Lay Members of the respective denominations. Projected, compiled and arranged by J. Daniel Rupp of Lancaster, Pa., author of 'Der Maertyrer Geschichte,' &c. &c.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. j15

RARE OLD BOOKS. Patrick and Lowth's Commentary, 6 vols, folio, calf, 6th edit on corrected.

The Works of the most Reverend Dr John Tillotson, Lord Archbishop of Canterbury, folio, calf binding.

The Practical Works of the late learned and pious M. Richard Baxter, 4 vols, folio.

The Works of the late Rev and learned William Bates, D.D., 1 vol, folio.

The above rare books are in good condition, and will be sold low if applied for soon.

JAMES MUNROE & CO., 134 Washington, opposite School st. f15

ONDERDONK'S TRIAL. The Proceeding of the Court convened under the third Canon of 1844, in the city of New York, on Tuesday, Dec 10, 1844, for the Trial of the Right Rev Benjamin T. Onderdonk, D.D., Bishop of New York; on a presentment made by the Bishops of Virginia, Tennesee and Georgia, published by authority of the Court, 1 vol, 8vo, pp 334; price 50c. Received and for sale by JAS. MUNROE & CO., 134 Washington, opposite School st. f15

WE LIVE FOR HEAVEN. New Tract for January 1845, No 210. This day published, 'We Live for Heaven, when we live for duty,' by Rev Jason Whitman; printed for the American Unitarian Association, by JAMES MUNROE & CO., Agents, 134 Washington, opposite School st. f15

LIFE INSURANCE. Life Insured on the Mutual Principle, at the lowest safe rate of premium, by the NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, at their Office, Merchants' Bank Building, State street, Boston.

Willard Phillips, Robert Hooper, William Parsons, Charles P. Curtis, James Savage, Francis C. Lowell, George Howe, George H. Kuhn, William W. Stone, R. B. Forbes, Peter Wainwright—*Directors.*

George Hayward, *Consulting Physician.*

Jonathan Amory, *Secretary.*

The table of rates of premium and forms for application, may be had by applying at the office. my25

BOOKS, STATIONERY, &c. New Fairy Book. Just published by T. H. CARTER & CO., and for sale by the Booksellers generally. The Fairy Cabinet, containing Fairy Tales from the French and German, 16mo—62½ cts. This collection of Fairy Tales has been selected with care from a great number of volumes, and forms altogether a most interesting and beautiful gift for the young. d28

LITTELL'S LIVING AGE, No 40, for February 15.

—CONTENTS—

Correspondence, and New Books: Sir Henry Pottinger and China: The Church of Rome and the British Government: Turkey, France, Belgium, Switzerland, Algeria, Spain: Christian Islam: O'Connell and the Roman Prelates: Religion as Political Element: The Grisette and the Grand Dame: Mr Hood's Portrait: Adulterated Milk: Christmas Entertainments: Molly Doodles, by Mrs S. C. Hall: Roberts' Life of Monmouth: French Parties: Pacification: Bokhara, its Amir and its People: Walpole's Memoirs of the Reign of George III: Gilbert Shaddoe, No 2: Churchill's Life and Works: Our Family, chap xx, Our Luck, chap xxi; A Demonstration: Domestic Mesmerism and Miss Martineau: Poetry: Scraps.

Published by T. H. CARTER & CO., 118½ Washington st. f15

MR. PARKER'S POSITION, The True Position of Rev Theodore Parker, being a Review of Rev R. C. Waterston's Letter in the 4th Quarterly Report of the Benovolent Fraternity of Churches.

Received and for sale by CROSBY & NICHOLS, Booksellers, 118 Washington st. f15

NEW BOOKS. Lately published, Chalmer's History of the Revolt of the American Colonies, 2 vols 8vo.

Notes on Cuba, by a Physician, 12mo.

Peabody's Lectures on Christian Doctrine, 2d ed.

Burnap's Expository Lectures, 12mo.

Livermore's Commentary on the Gospels, 2v 12mo.

Livermore on the Acts, 1v 12mo.

Ware's Life of Rev Dr Worcester, 12mo.

Common and Scriptural Proverbs Explained, 16mo.

Letters from a Landscape Painter, by Charles Lanman, 16mo.

Lays of the Gospels, by S. G. Bulfinch, 16mo.

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POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 17.

MERCY OBTAINS MERCY.

TUNE—'*Missionary Hymn.*'

Unbind the cruel fetter,
Which galls the captive's feet,
Release the careworn debtor,
And give the hungry meat.
The mercy we discover
To him, who mercy needs,
Around our heads will hover,
When wounded nature bleeds.

If we would be forgiven
For all we've done amiss;
If we would hope for heaven,
For pure and perfect bliss;
To others we must render
The clemency we crave;
With mercy ever tender,
The pleading wretch must save.

Our only expectation
Of balm to heal our wo,
The hope that beams salvation,
From grace divine must flow.
Then, while unfeigned devotion
The lowly heart expands,
Let brotherly emotion
Appear in open hands. S. W.

[For the Register.]

THE EARLY CALLED.

What matter it to thee! if the work is done
At what hour sets the declining sun!
Whether shadows come o'er him at noon of day,
Or if he shine on to the evening grey.

What is it unto us! if the sun goes down
While its splendor and beauty, the young head crowns!
Ere a shade has obscured its brilliance and light,
While visions of beauty unfold to the sight;
Ere the storm has come, with its blighting power,
To scatter their hopes, like the early flower!

The early called! in pure and spotless fame
To them, at dawn of day, the summons came!
Clouds gathered o'er their noonday sun,
But their work was o'er, and their victory won:
Their course was brief; but no anxious fears
Had thrown a shade, o'er lengthened years.

The early called! why should we weep their death?
They live! their being was not breath!
Their home is in a bright and radiant land
In light and glory, with a seraph band!
They passed from earth, its sorrow and toil
Ere their spirits had caught, the stain of its soil!

1844. L. G. P.

MISCELLANEOUS.

MR. MANN'S REPORT

The Eighth Annual Report of the Board of Education closes with the following excellent remarks:—

"I close this Report with one reflection. The discordance between the life and history of man, on the one hand, as contrasted with the perfection of the universe in which he is placed, on the other, has been a theme for the lamentation of all moralists and sages, in all periods of the world; and it has infused pathos and elegiac mournfulness into the divinest strains of poetry and prophecy. Looking towards any portion of the great panorama of the universe—whether it be in the heavens above, or in the earth beneath—we behold, everywhere, effulgent proofs of Divine perfection. All is harmonious and complete; all perfect in design, and perfect in execution. All around us, conspicuous as angels clothed in shining raiment, stand the witnesses of Almighty goodness and love; and they cease not, day nor night, to declare the perfections of the Creator. The firmament, with its revolving planets and steadfast constellations, is so beaming with glory, even to the untaught eye, that one of the most contemplative and pious of our poets has said it,—

"So bright with such a wealth of glory stored,
'Twere sin in heathens not to have adored."

All parts of the inanimate earth, as far as science has been able to investigate its materials or its structure, are the evident workmanship of power guided by wisdom and love. The revolution of the seasons; the exhaustless source of light and heat; the aerial circuit of the waters; the latent forces of nature, which await the summons of man, and stand ready to do his bidding; the parts which cold and heat, electricity and magnetism, attraction and repulsion, play in the grand economy of nature; the principles of life, which embody themselves in the myriad forms of vegetation; the structure and instincts of animals, each so wonderfully fitted to its peculiar sphere—all of them bear the impress and signet of a Divine mind and a Divine hand. To the eye of science and of religion, they are all inscribed, within and without, with the evidences of goodness, at once omnipotent, omniscient, omnipresent. They all answer the purpose for which they were created—obeying, in all things, the law of their constitution. It is only when we come to man, that we find proofs of lofty powers perverted, of glorious faculties eclipsed, of vast capacities for happiness, not lost, merely, but turned into sources of sorrow and pain. He!—the highest of all created beings among which he is placed, mournfully fails of his destiny, if that destiny be happiness acquired through duty—it is he who sends out the only jarring note that mars the music of the spheres. Great and good men, in all ages—prophets, apostles, the Saviour—have mourned over this condition of humanity; and have toiled, prayed, agonized, for its recovery to obedience and felicity. They have longed, yearned, labored for the day, when, with recuperative energies, man should rise from his guilty fall.

And already, there has been great amelioration in the condition of the race. Whoever compares distant ages or epochs with each other, will find proofs of the slow, yet steady, uprising of mankind. Like the light of the sun upon a dial plate, we may not be able to see its motion, and yet we can see that it has moved. The fortunes of the race do not revolve in a circle, but in a spiral. So far as any improvement has been effected in the condition of mankind, by human agency—so far as great national calamities have been averted—so far as great national crimes have been arrested—so far as the ravages of wide social demoralizations have been stayed—the general principle, on which all progress and all reforms have proceeded, seems to be this:—men wait for an accumulation of evils—they wait and bear, until the accumulation becomes intolerable, and then they apply themselves to the work of removal or redress. Men waited until twelve centuries of religious persecution had been inflicted upon them, by government, before they took effective measures for the establishment of religious freedom. Our ancestors bore political oppression for a century and a half, before they pledged fortune, life and honor to resistance. For tens of centuries, men endured all the calamities and horrors of unnecessary war, until the historic aggregate of suffering and crime became too mighty to be longer borne; and it was then only that a portion of mankind began to open their eyes to its folly and wickedness. Men succumbed to the evils of intemperance, until those evils threatened to brutify and demonize the race, before they banded themselves together for disenthralment and ransom. Men looked quietly upon the atrocities of the slave trade, until a continent was emptied, and an ocean filled, with myriads of its victims. And so of those other crimes and calamities which have made the history of the world, like the roll of the prophet, a record of mourning, and lamentation, and woe. The shrieks, not only of one, but of hundreds of cargoes of slaves, fell in vain upon the dumb ear of society. The ruin of thousands and tens of thousands of men, by intemperance, was insufficient to startle humanity from its guilty slumber. War had to pile the heaps of its slain mountain high, and pour out human blood with river-like width and depth, before men could be made to acknowledge its iniquities and its agonies. The fires of persecution burned for ages, the rack labored, the dungeon buried alive, before men vindicated their right to freedom of conscience.

And so it has been in regard to all human evils. The first case rouses no man, alarms no man. The first hundred, or perhaps, thousand cases, are borne with composure, if not with thoughtlessness. They fail to stimulate either government or society to devise or seek for a remedy. Men wait until the tide of evil rises and desolates the land, again and again, before they will erect barriers, against the deluge. Men will not hear the wind; they wait for the whirlwind. Men will not take warning from the cloud, they wait for the tempest. And the calamities which spring from ignorance, and a neglect of the social condition of the masses of the people, are no exception to this rule. Republics, one after another—a splendid yet mournful train—have emerged into being; they have risen to greatness, and surrounding nations have sought protection beneath the shelter of their power; but they have perished through a want of intelligence and virtue in the masses of the people. They have been delivered over to anarchy and thence to despotism; and because they would not obey their own laws, they have been held in bondage by the laws of tyrants. One after another, they have been blotted from the page of existence, and the descendants of a renowned and noble ancestry have been made bond-men and bond-women—they have been dishonored and trampled upon, on the very soil still choral with the brave deeds of their forefathers. Has a sufficient number of these victim nations been sacrificed, or must ours be added to the tragic list? If men had been wise, these sacrifices might have been mitigated, or brought to an end, centuries ago. If men are wise they may be brought to an end now. But if men will not be wise, these mournful catastrophes must be repeated again and again, for centuries to come. Doubtless, at some time, they will come to an end. When the accumulation of evils shall be so enormous and overwhelming, that humanity can no longer endure them, the adequate efforts for their termination will be made. The question for us is, has not the fullness of time now come? Are not the sufferings of past ages, are not the cries of expiring nations, whose echoes have not yet died away, a summons sufficiently loud to reach our ears, and to rouse us to apply a remedy for the present, an antidote for the future? We shall answer these questions by the way in which we educate the rising generation. If we do not prepare children to become good citizens—if we do not enrich their minds with knowledge, imbue their hearts with the love of truth and duty, and a reverence for all things sacred and holy, then our republic must go down to destruction, as others have gone before it; and mankind must sweep through another vast cycle of sin and suffering, before the dawn of a better era can arise upon the world. It is for our government, and for that public opinion, which, in a republic, governs the government, to choose between these alternatives of weal or woe.

HORACE MANN.

Secretary of the Board of Education.
Boston, Dec. 10, 1844.

VOCAL MUSIC IN COMMON SCHOOLS.

Horace Mann, the indefatigable Secretary of the Mass. Board of Education, discourseth in this wise (in the report which he has just made to the Legislature) on the physical benefits of vocal music:

Vocal Music promotes health. It accomplishes this object *directly*, by the exercise which it gives to the lungs and other vital organs; and *indirectly*, by the cheerfulness and general flow of spirits, which it is the especial prerogative of music to bestow. Vocal music cannot be performed without an increased action of the lungs necessarily causes an increased action of the heart and of all the organs of digestion and nutrition. The singer brings a greater quantity of air in contact with the blood. Hence the blood is better purified and vitalized. Good blood gives more active and vigorous play to all the organs of absorption, assimilation and excretion. The better these functions are performed, the purer and more etherial will be the influences which ascend to the brain. The latter is an organ so exquisitely wrought, that its finest productions are dependent upon the healthfulness of the vital processes below. A fit of indigestion annihilates a statesman's power, though a nation perishes for want of his counsels; and a fever disarms a warrior, before whom legions have trembled. But, on the other hand, energy and electric celerity of movement are generated in a well well-formed brain, when it is supplied with healthful and highly oxygenated blood. Spontaneous effusions of serenity, of cheerfulness and of strength are the natural results of wisely-managed physical organs; and these qualities serve to invigorate the health that produced them. Thus, by the action and reaction of the material and spiritual natures upon each other, a joyous and tuneful elasticity is dispensed to every part of the complex system of man. The scientific physiologist can trace the effects of singing, from the lungs into the blood; from the blood into the processes of nutrition, and back again into the blood, and into the nerves; and finally from the whole vital tissue into the brain, to be there developed into the flower and fruit of cheerfulness, increased health, increased strength, and a prolonged life, just as easily and as certainly as a skilful manufacturer can trace a parcel of raw material which he puts into his machinery, through the successive stages of being broken down, cleansed, softened, changed into new forms, and made to evolve new qualities, until it comes out at last, a finished and perfect product. In both cases, there may be various conspiring or disturbing forces, tending to aid or to defeat the result, but still, from beginning to end, the connection between cause and effect is as distinctly traceable, as is a broad white line running across a black surface.

In our climate the victims of consumption are a host. It is a formidable disease to males, and still more to females. About twenty per cent. of all the deaths that occur, are caused by consumption; and this estimate includes infancy and childhood, as well as adult age. Restricting the comparison to adult life, probably one half or nearly one half of all the deaths that occur, are caused by this terrible disease alone. Vocal music, by exercising and strengthening the lungs, and by imparting gayety to the spirits, would tend to diminish the number of that sad procession whom we daily see hastening to an early tomb.

☞ The "London Chronicle" of July 22nd, 1780, in the midst of the Revolution, published the following, which should be read and preserved. The writer knew whom he was writing about better than some who have written since.

A SHORT SKETCH OF THE LIFE AND CHARACTER OF GENERAL WASHINGTON.

As this gentleman always refused to accept of any pecuniary appointment for his public services, no salary has been annexed by Congress to his important command, and he only draws weekly for the expenses of his public table, and other necessary demands. General Washington, having never been in Europe, could not probably have seen much military service when the armies of Britain were sent to subdue the Americans; yet still, for a variety of reasons he was by much the most proper man on the continent, and probably any where else, to be placed at the head of an American army. The very high estimation he stood in for integrity and honor, his engaging in the cause of his country from sentiment and conviction of her wrongs, his moderation in politics, his extensive property and his approved abilities as a commander, were motives which necessarily obliged the choice of America to fall upon him.

That nature has given General Washington extraordinary military talents, will hardly be controverted by his most bitter enemies. Having been early actuated with a warm passion to serve his country in the military line, he has greatly improved his talents by unwearied industry, a close application to the best writers upon tactics, and by a more than common method and exactness. In reality, when it comes to be considered, that at first he only headed a body of men entirely unacquainted with military discipline or operations, somewhat ungovernable in temper, and who at best could only be styled an alert and good militia, acting under very short enlistments, unclothed, and at all times very ill supplied with ammunition and artillery; and that with such an army he withstood the ravages and progress of near 40,000 veteran troops, plentifully provided with every necessary article, commanded by the bravest officers in Europe; and supported by a very powerful navy, which effectually prevented all movements by water; when all this comes to be impartially considered, we may venture to pronounce that General Washington may be regarded as one of the greatest military ornaments of the present age.

General Washington is now in the forty-seventh year of his age; he is a tall well made man, rather large boned, and has a tolerable genteel address; his features are manly and bold, his eyes of a blueish cast, and very lively; his hair a deep brown, his face rather long, and marked with the small pox; his complexion sun burnt and without much color, and countenance sensible, composed and thoughtful. There is a remarkable air of dignity about him, with a striking degree of gracefulness; he has an excellent understanding, without much quickness; is strictly just, vigilant and generous; an affectionate husband, a faithful friend, a father to the deserving soldier; gentle in his manners, in temper rather reserved; a total stranger to religious prejudices, which have so often excited Christians of one denomination to cut the throats of those of another; in his morals he is irreproachable, and was never known to exceed the bounds of the most rigid temperance, in a word, all his friends and acquaintance universally allow, that no man ever united in his own person a more perfect alliance of the virtues of a philosopher, with the talents of a General; candor, sincerity, affability and simplicity, seem to be the striking features of his character, till an occasion offers of displaying the most determined bravery and independence of spirit.

AMERICA AND CHINA.

There is but little doubt that the United States are destined ultimately to command all the trade in the Indian and China seas. The supply of cotton in the United States including Texas is far beyond what the wants of Europe require. The wants of China are however, such as will absorb almost a limitless quantity. The cotton goods manufactured in the United States already supersede those of all other countries in those markets, and American lead has entirely supplanted the English. The English government hope, by commanding the exclusive route to China over Egypt, by way of the Nile and the Isthmus of Suez, (to effect which a negotiation is now pending between that power and the Pacha) to obtain news several weeks earlier than it can be had in the United States; an advantage which will give her merchants control of the markets. Their diplomacy may succeed temporarily in this, but the march of events will ultimately give the United States the mastery. Her population is pushing, with a vigorous, rapid, and unceasing march, along a line 1250 miles in extent, westward, towards the shores of the Pacific. The occupation of the vast territory known as the Oregon, is already going forward; and twenty years will not have elapsed, before a powerful state will have sprung up on the shores of the Pacific. This great tract of the Oregon is drained by the Columbia river and the San Fracisco, which debouch upon the ocean at a point six days, by steam, distant from the Sandwich islands—a group the independence of which is guaranteed; whose population is 100,000, mostly American; the surface, 8,000 square miles; of a soil the most fruitful, and a climate unsurpassed in salubrity. These islands are situated in the middle of the Pacific, on the great highway from Oregon to China. The great whale fishery of these regions is conducted mostly by Americans, numbering 200 vessels, whose annual product is about $5,000,000. This fleet in the summer months cruises between the Islands and the coast of Japan for sperm whale, and carry on a large trade in furs, &c. which are now sold in China, and the proceeds in tea sent home to the United States. The whole of this vast trade, and that of China via the Sandwich Islands, will be commanded by the State of Oregon. Those persons are now living who will see a railroad connecting New York with the Pacific, and a steam communication from Oregon to China. For the last three centuries, the civilized world has been rolling westward; and Americans of the present age will complete the circle, and open a *western* steam route with the *east*. [Hunt's Magazine.

THE TREATY WITH CHINA.

The treaty between the United States and China being yet under the seal of confidence, which has been removed from the greater part of the documents communicated with the treaty to the Senate, we have selected from those documents for immediate publication the following paper, which, for all practical uses, will be more interesting to our readers than even the treaty itself, because it gives our minister's own views of the character and bearings of the treaty.

From Mr. Cushing to the Secretary of State.

MACAO, July 5, 1844.

SIR,—I have the honor to enclose to you a copy of the treaty of Wang Hiya, assigned on the 3d instant.

On examining this document, you will find in the first place, that, in the description of the contracting parties, the language of the stipulations, and the mode of execution, the style of perfect equality between the United States and China, has been sedulously observed; and I may add, that this has been carefully attended to in the Chinese as well as in the English duplicate of the treaty.

You will perceive, in the second place, that this treaty contains many provisions which are not embraced either in the English treaty of Nankin, or in the treaty supplementary thereto, which comprehends the tariff and the commercial regulations.

First. The tariff is amended, by the reduction of the duties on some articles of American production, and by fixing, with greater precision, what goods are contraband, or subjects of monopoly.

There is nothing in the English treaties to limit the power of the Emperor in the exclusion of articles of import or export.

Thus he might render all commercial privileges nugatory, by prohibiting the exportation of tea and silk, and the importation of cotton or cotton fabrics; or he might obstruct the commerce in these or any other articles, by making them the subjects of close monopoly, as is now the case with salt.

This is guarded against in the treaty of Wang Hiya, by making the objects of contraband and monopoly a matter of stipulation between the governments. And no modifications of the tariff are to be made without the consent of the United States.

Second. By the English treaties, the Counsul is security for the payment of duties, and is bound to prosecute for all infractions of the revenue laws of China. This is to transfer to the British government the office and responsibility of paying duties, which involves much of regulation and of form in the prosecution of trade, which experience has already shown to be inconvenient to the subjects as well as the government of Great Britain. All this is avoided in the treaty of Wang Hiya, by making the duties payable in cash, which is perfectly acceptable to the merchant, and in accordance with the course of business in China.

Third. New provision is made in the amplest manner for the trade, from port to port, in China.

A ship which, having touched at Canton, has there paid tonnage duties, and discharged a part of her cargo, may proceed with the residue to any other port in China, without being subject to the payment of tonnage duty a second time: and goods which have been landed, and paid duty at one of the ports of China, may, at any time, be re-exported to any other port of China, without being subject to any further duty. This latter provision is equivalent to a warehousing system for all the coast of China.

Fourth. Due provision is made for the recognition and personal dignity and security of consuls, or any other officers whom the government of the United States may see fit to appoint for the superintendence of our trade in China.

Fifth. In regard to the payment of duties, various provisions are inserted, for the convenience of our commerce, with respect to the mode of payment, and among others, that merchandise may be landed from time to time, as may be convenient, duty being paid on the articles only when they are landed; and that vessels may, within a limited time, depart, if they please, without breaking bulk.

Sixth. Citizens of the United States are to have all accommodation at each of the five parts, not only as heretofore in the construction of dwelling-houses and magazines, but also of churches, cemetaries and hospitals.

Seventh. Provision is made for the employment, by Americans, of persons to teach the language of the empire, and the purchase of books is legalized; it having been the custom heretofore for the Chinese government to persecute and oppress such of its subjects as either gave instruction or sold books to foreigners in China; which circumstance has been a great obstacle to the study of the languages in China, and the acquisition of the means of satisfactory intercourse with its government.

Eighth. All Americans in China are to be deemed subject only to the jurisdiction of their own government, both in criminal matters and in questions of civil right.

I shall have occasion hereafter to enter into these subjects somewhat in detail, and to suggest to the President the expediency of recommending to Congress the enactment of law in this relation, applicable not only to Americans in China, but in Turkey and elsewhere in Asia, where Americans (in common with Europeans,) are in like manner exempt from the jurisdiction of the local government.

Ninth. Citizens of the United States in China, and every thing appertaining to them, are placed under the special protection of the Chinese government, which engages to defend them from all insult and injury.

If the Chinese authorities neglect their duty in this respect, they of course become responsible for all consequences, on complaint being made to the government of the United States.

In part execution of this, and other corresponding provisions of the treaty, particularly arrangements are in train for the further security of citizens of the United States residing in Canton, of which a report will be made to you in due time.

Tenth. The vessels of the United States are to come and go freely between the ports of China, and those of any other country with which China may happen to be at war, in full security, not only for the ship, but for all descriptions of merchandise: the neutrality of our flag, and every thing it covers, being especially guarantied.

Eleventh. Provision is made for the protection and relief of vessels stranded on the coast of China, or driven by any sort of *vis major* into whatever port of China; and also for the restitution of property taken by pirates in the seas of China.

Twelfth. Equality in correspondence between civil or military and naval officers of the United States and those of China is stipulated, as also the observance of all courtesy and respect in the correspondence between individual citizens of the United States and officers of the Chinese government.

Thirteenth. No presents are to be demanded of either government by the other.

The usage among Asiatic States of giving and receiving presents has been the source of great inconvience to the United States in those cases even where it has been a mere matter of courtesy. But, as the receipt of presents by the Chinese government has always hitherto been assumed by the latter as an act of tribute on the part of the government making such presents, it seemed to be still more desirable to abolish the practice at once by a provision of the treaty.

Fourteenth. Ships of war of the United States and their commanders are at all times to be courteously received in the ports of China.

It seemed to me that such provision would secure to our ships of war all such access to the ports of China as may be needful, either for their own relief or for the protection of the merchant ships and citizens of the United States; while it would be inconvenient to go so far as the English have done, and engage to keep a ship of war at all times in each of the five ports of China.

Fifteenth. Heretofore, no government, (except Russia) has held direct communication with the Court of China. At the present time, even the British government does not hold correspondence with the Court of Peking. I insisted upon and obtained a provision for communications between the two governments.

The article of the treaty does not specify to *whom* communication from the United States shall be addressed, it being left to the discretion of the American government to elect whom it will address, not excepting the Emperor.

Upon this point I shall make you a separate communication, with reference as well to its importance as for the purpose of indicating the parties at Court whom it will be most convenient for the Secretary of State to address, when occasion shall arise.

Sixteenth. In regard to opium, which is not directly mentioned in the English treaties, it is provided by the treaty of Wang Hiya, that citizens of the United States engaged in this or any other contraband trade, shall receive no protection from the American government, nor shall the flag of the United States be abusively employed by other nations as a cover for the violation of the laws of China. Upon this point, also, I shall have occasion to address you in a separate despatch.

I have thus, in a brief manner, indicated some of the peculiar provisions of the treaty.

Many of them are new and important.

Some of the English newspapers have commented rather boastfully upon the fact that the English arms had opened the ports of China to other nations, and at the same time have, with flippant ignorance, ridiculed the idea of a mission from the United States to do that which (it was said) had been already done by England.

I ascribe all possible honor to the ability displayed by Sir Henry Pottinger in China, and to the success which attended his negotiations; and I recognise the debt of gratitude which the United States and all other nations owe to England for what she has accomplished in China. From all this much benefit has accrued to the United States.

But, in return, the treaty of Wang Hiya, in the new provision it makes, confers a great benefit on the commerce of the British empire; for the supplementary English treaty stipulates that any new privileges conceded by China to other nations shall be enjoyed also by England, and there is a similar provision in the treaty of Wang Hiya; and thus, whatever progress either government makes in opening this vast empire to the influence of foreign commerce, is for the common good of each other and I of all Christendom.

The details of the tariff are not yet completed, and some incidental questions remain to be arranged.

I shall dispose of these matters as soon as possible, in order to transmit the treaty, and all the correspondence, and various other particulars of the negotiation, in season, if possible, to be laid before the Senate at the opening of the next session of Congress.

I am, with great respect,
Your obedient servant,
C. CUSHING.

Hon. JOHN NELSON, &c.
[National Intelligencer.

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s28

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Published by WM. CROSBY, 118 Washington st. n16

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

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s7 tf

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BRITISH NOTICES.

The following is an extract from the Liverpool Mercury, of May 29th:

By far the best English Dictionary—indeed the only one to which appeal can now be made as an authority—is Webster's; an American publication, republished in London, in two quarto volumes.

JAMES MARTINEAU.

The American Dictionary of Dr Webster is as great an improvement on Johnson's Dictionary, as the latter was on those of his predecessors.

Professor JAMIESON, of Edinburgh.

It will supersede every other book in the same department of letters. [Cambridge Independent Press.

[From Heman Humphrey, D.D., Pres. of Amherst College.]

Dr. Webster's American Dictionary of the English Language is an honor to the country which gave him birth—to the age and to the language which it so admirably traces up to its etymological sources—so skilfully analyzes, and so happily explains.

[From Rev Dr Wayland, President of Brown University, Providence, R. I.]

I have always considered Dr Webster's works in Lexicography as surpassed in fullness and accuracy by none in our language.

We regard it as a great improvement on all the works which have preceded it. The *etymological* department throws new and striking light on the history of language; the *vocabulary* is enlarged by the addition of many thousand words, comprising the technical words and the arts; words not found in any other dictionaries, and many of them the words for the precise meaning of which the general reader is most frequently at a loss;—the *orthography* of several classes of words, instead of following cumbrous and obsolete modes of spelling, is conformed to the present usage of the best writers; and the *definitions* have a character of discrimination, copiousness, perspicuity, and accuracy, not found, we believe, in any other dictionary of the English language.

The foregoing commendation is signed by Jeremiah Day, S.T.D., LL.D., President of Yale College; Simeon Baldwin, late Judge of the Superior Court; David Daggett, LL.D., Professor of Law in Yale College, and Judge of the Superior Court, Benjamin Silliman, M.D. LL.D., Professor of Chemistry, &c., Yale College; Rev Nathaniel W. Taylor, S.T.D, Professor of Didactic Theology, Yale College; James L. Kingsley, Chauncey A. Goodrich, Denison Olmsted, Professors in Yale College; Leonard Woods, Moses Stuart, Ralph Emerson, Professors in Theological Seminary, Andover; Joshua Bates, DD. President of Middlebury College; Rev John Hough, Rev W. C. Fowler, Edward Turner, Professors in Middlebury College.

A most valuable work and eminently deserving of public patronage. JOHN HENRY HOBART,
Bishop of Prot. Epis. Church, N. Y.

A very valuable addition to our lexicography, and deserves the patronage of the American people.

JOSEPH STORY,
Judge of the Supreme Court of the United States, and Professor of Law in the University of Cambridge.

I agree with Mr Justice Story in the sentiments he has expressed; and am satisfied that an attempt to reduce into a system the doubtful orthography of the language, and to diminish the number of its anomalies, would meet with the approbation of the public, and that no one is better qualified for the task than Dr Webster. WILLIAM CRANCH,
Chief Judge of the Circuit Court of the U. States in the District of Columbia.

The undersigned most cheerfully express their approbation of Dr Webster's Dictionary, and their wish that it may be generally adopted by literary men as a book of reference, and become the standard lexicon of the colleges, academies and schools of our country.

David Hosack, LL.D. President of Rutgers Medical Coll; Rev Thomas DeWitt, D.D., Rev John Knox, D.D, Rev James Milnor, D.D., Rev James M. Mathews, D.D., John W. Francis, M.D., Prof. Obstet, Rutgers Medical Col; Ogden Edwards, Judge of Circuit Court, State of N.Y., Jacob Radcliffe, late Mayor of New York, and Judge Sup Court; James Tallmadge, late Lieut. Gov. of the State of N. Y.; Samuel L. Knapp, Coun at Law, and author of Lectures on American Literature; Seth P. Staples, Coun at Law; Rev Wm Patton, Ansel W. Ives, M. D., George Griffin, Coun at Law; Rev Gardiner Spring, D.D., Samuel L. Mitchell, LL.D., Joseph M. Smith, M.D. Prof of Theo and Prac Med; Anthony Dey, Coun at Law; Wm Johnson, Coun at Law, Reporter of Cases, &c.; John Anthon, Coun at Law.

We make Dr Webster's Dictionary our general standard of orthography, and would cordially recommend its adoption in schools and seminaries of learning.

Rev Austin Dickinson, Editor of the National Preacher: Wm L. Stone, Francis Hall, and Robert C. Sands, Editors of the N. Y. Spectator and Commercial Adv; Sidney E. Morse, Editor of N. Y. Observer; Gerard Hallock, Ed Jour Com; Amos Butler, Ed of the Mer Advertiser; John Lang, Ed of N. Y. Gazette: Michael Burnham, Ed of Eve Post: Absalom Peters, Editor of the Home Missionary and American Pastor's Journal: Wm C. Brownlee, Editor of the Magazine of the Ref Dutch Church: Edward Thompson, Ed of Eve Journal.

It is a work of profound investigation, and does infinite honor to the philological learning and general literature of this country.

CHANCELLOR KENT.

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